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THE
FATHERS, THE REFORMERS,
AND THE
PUBLIC FORMULARIES,
OF
THE CHURCH OF ENGLAND,
IS HARMONY WITH CALVIN.
IN
ARGUMENT THE DOGMA OF LIBERTY,
TO WHICH IS PRELUDED
A Letter to the Archbishop of Canterbury,
OF THE SUBJECT OF THIS DISPUTATION,
BY A LAYMAN.
WITH A PRELIMINARY NOTE, AND AN APPENDIX,
BY AN ANTIQUARY ECCLESIASTIC.

1. A man, of his own nation, is sinful and disobedient to God, WITH-
OUT ANY ASKING OF LAUD AND PRAISE IN HIM, without any change of
body and soul. — Church of England. *John Wycliffe*
2. We are only sinners, and have no other merit, but the
merit of our own righteousness, by which we are justified. —
Church of England. *Thomas Cranmer*
3. To be happy, we must be within the Church, and have a good conscience.
— Church of England. *Thomas Cranmer*

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1817

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THE
FATHERS, THE REFORMERS,
AND THE
PUBLIC FORMULARIES,
OF
THE CHURCH OF ENGLAND,
IN HARMONY WITH CALVIN,
AND
AGAINST THE BISHOP OF LINCOLN;

TO WHICH IS PREFIXED
A Letter to the Archbishop of Canterbury,
ON THE SUBJECT OF THIS CONTROVERSY.
BY A LAYMAN.

WITH A PREFACE, NOTES, AND AN APPENDIX,
BY AN AMERICAN CLERGYMAN.

“ Man, of his own nature, is sinful and disobedient to God, WITHOUT ANY SPARK OF GOODNESS in him, without any virtuous or godly motion.”—*Church of England. Hom. Whitsun.*

“ We can by no means allow—that of our own nature we are WITHOUT ANY SPARK OF GOODNESS in us, and that man has no ability or disposition whatever, either to faith or good works.”—*Dr. Tomline, Bishop of Lincoln.*

“ To be impugned from without, and BETRAYED FROM WITHIN, is certainly the worst condition, that either Church or State can fall into:—the Church of England has had experience of both.”—*Dr. South.*

PHILADELPHIA:
PUBLISHED BY PHILIP H. NICKLIN AND A. SMALL.
1817.

DISTRICT OF PENNSYLVANIA, TO WIT:

BE IT REMEMBERED, That on the twenty-fifth ^d of January, in the forty-first year of the Independence of the [SEAL.] United States of America, A. D. 1817, Philip H. Nicklin, of the said District, has deposited in this Office the title of a Book, the right whereof he claims as Proprietor, in the words following, to wit:

"The Fathers, the Reformers, and the Public Formularies, of the Church of England, in harmony with Calvin, and against the Bishop of Lincoln; to which is prefixed a Letter to the Archbishop of Canterbury, on the subject of this Controversy. By a Layman. With a Preface, Notes, and an Appendix, by an American Clergyman.

"Man, of his own nature, is sinful and disobedient to God, without any spark of goodness in him, without any virtuous or godly motion."—*Church of England. Hom. Whitsun.*

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In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned:" And also to the act, entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the District of Pennsylvania.

PREFACE

TO THE AMERICAN EDITION.

“ ARE the doctrines of the Protestant Episcopal Church in England and America, which are expressed in the *Thirty-nine Articles*, and the public Formularies, the doctrine of Calvinism ? ” is a question much agitated on each side of the Atlantic. In England many advocate the affirmative of this question ; but in America those who coincide with their European brethren on this subject are few, unless it be among the laymen, and hitherto have published nothing. A difference of opinion however does exist, even among the clergy here ; and if no writer to support the Calvinism of the Church of England can be found in our country, the lucubrations of our AMERICAN LINCOLNS may be unintentionally, but effectually answered by the following English production. It is written with ability and candour. It permits Calvin, Cranmer, Ridley, Latimer, Jewell, the Articles, the Homilies, the Liturgy, and Tomline, to speak for themselves. The doctrines of the Church of England and of Calvin, on several of the most important points in theology, are compared in parallel columns ; so that the private Christian who cannot find time to read huge fo-

lios, may have a synopsis of the whole controversy, and judge for himself.

This book will not only be useful to all Episcopalians who will read it, but possibly show some of the Presbyterians in New-York, and elsewhere, who seem to be at variance on the subject, what Calvinism is, in distinction from several heterogeneous systems which have proudly usurped the name.

The friends of "the doctrines of the Reformation" must desire that their opinions should be known and thoroughly sifted; and they are confident that the more men study the philosophy of the human mind, the system of Calvinistic doctrine, and the word of God, the stronger will be their conviction that all three perfectly harmonise. Indeed, it is impossible that the truth concerning the mind of man, and the doctrines contained in the Bible, should be at variance, unless two constitutions of the Supreme Being may contradict each other: and it is no small argument in favour of Calvinism, that all the new discoveries in metaphysics which have been made from accurate observations of the phenomena of mind, but evince more clearly its complete agreement with the "testimony of Jesus."

To eradicate if possible some prejudices injurious to truth, which are excited at the sight of a few Calvinistic words, it may not be improper to state, that *Predestination*, when attributed to the Deity, is nothing more than *a previous purpose concerning his own actions*. Before Jehovah performs any work, he determined to perform it. *He has predestinated all his own actions*. Who that has any wisdom acts without some previous purpose to act? Who of our race is not a *predestinarian*, so far as he has knowledge, and conceives that he has power? A man who

should act without previous purpose, would be deemed irrational, if not an idiot. Who, then, can wish to conceive of his God as acting without the predestination of his own actions? From eternity, moreover, the Calvinistic system teaches, that the Deity predestinated his own operations to be suited to the natures of the things on which they were to terminate; so that whatever work he determined to perform on the mind of man is performed in such a manner as is consistent with the nature of an intelligent, sensitive, voluntary, active creature. He determined to govern matter by certain laws adapted to an unfeeling, inactive, involuntary being; and mind by such laws as originate, and continue, freedom of agency. He determined to constitute man, and to govern him, when made, as a man, and not as a vegetable or mineral.

The Lord *foreknew* what man would do in every state; which state should exist in consequence of the performance of his own predestinated actions; and in full view of all that should result from the free agency of man in such a state, resolved to execute his determinations, and either permit the sinful actions of the accountable, free, but circumscribed creature; or excite him by a positive, unmerited influence, to that which is good; so that in this way he also “*foreordains* whatsoever comes to pass.” He predestinates his own actions, and foreordains all events, even such as are inseparably connected with free human agency. *A previous ordaining* of circumstances, by Jehovah, is consequent upon his *predestination* of that *foreordination*.

In the Calvinistic system these distinctions may be thus applied. God determined to make a complex being, consisting of a material body; an animal soul, which is the seat of animal instincts; and an immortal spirit; which

should be so connected as to constitute one person, called man. He determined to locate him, when made *in a state* which he had foreordained for him; and he executed his predeterminate counsel in these particulars. The state in which man was *first* placed was one in which all nature smiled around him, in which he had an innocent, intelligent, affectionate partner, and in which the Deity so regulated his spirit as to secure the right operation of all his faculties. For a time the divine foreordination of the circumstances of the first man was such, that he was not tempted, that he knew his duty, and performed it. The primeval holiness of Adam consisted in the operations of an intelligent, voluntary, sensitive, active mind; but innocent as he was when he came from the hand of his Maker, the praise of his holiness was ascribable to the divine predestination and foreordination. For wise purposes, this state in which he was preserved in innocence, and excited to positive virtue, was changed for a *second*, a state of trial. To do that which should produce this state, Jehovah had determined; and the state existed in consequence of Jehovah's withdrawing his positive influence to holiness, and permitting (according to his predestination) an unholy being to tell a falsehood to the innocent. The lie was assented to as truth; the testimony of his Maker in the case was not remembered, the contemplated action of eating the interdicted fruit seemed desirable; and thus, "**BEING LEFT** *to the freedom of his own will,*" he chose to transgress, and performed what he chose. A divine interference, or prevention, in the case, was not predestinated, and of course, no circumstances effectually to preclude the apostacy in a free agent were foreordained. The state of probation having been ordained, and Adam having been placed in it, the laws

which the Creator had established in the empire of mind were continued ; nor can any one prove that the attributes of the Most High required him to change them, any more than the laws of matter ; so that Adam should not perform the act which he chose, or not choose to perform the act which seemed agreeable to him, or not perceive the meaning of the proposition, *ye shall not surely die*, or remember at that moment the declaration of his Maker, *in the day thou eatest thereof thou shalt surely die*, or not judge that the serpent uttered the truth, or not feel such love for Eve as should be the motive for choosing a participation with her in disobedience. By the predestination of Heaven, the laws according to which the faculties of the mind operate, were the same before the state of trial commenced, and at the moment of temptation, that now are deducible from consciousness and observation.

One of these laws of mind is, *that the will shall never operate except in consequence of some motive*. That which we truly assign as the reason of any act of the will, (of any volition, or choice), is the *motive* to that act. Motives to volition are always some previous operation of the mind ; such as a *conception* of something desirable, a *judgment* that the contemplated action will afford pleasure, or is a duty ; a *feeling* ; or the *remembrance* of some former sensation, or emotion, or determination. Of an insulated operation of the will, which depended not upon any previous act of some other faculty of the mind, no one was ever conscious ; and should any such volitions spring up in the mind, the man, as an intelligent moral agent, would not be accountable for them. It is a law of mind, to which there are not so many exceptions as to the physical law of gravitation, that the will shall always be dependent on, and regulated by, some one or more of the

other faculties of the spirit. This philosophy of the human mind will explain the Calvinistic doctrine concerning the will of man since the apostacy, of which many of the following pages treat.

Neither the holy nor the unholy intelligent creature *has ability, or is free to choose, or determine, or purpose, or* (in other words, which express the whole,) *to will, independently of such motives as are suggested by his understanding and his feelings.* After Adam transgressed, the same faculties of mind which before subsisted, first in a state of holiness, and then of trial, had their being in a state of guilt, and such consequent misery as was the infliction, in part, of the punishment merited by sin. The misery of this state consisted, in a great degree, in the want of such positive gracious influences of Jehovah, and of such communications of light to the understanding as were the divine sources of man's original righteousness. In the same state into which Adam fell, all men are born; and in the same state they continue, until God brings them into a state of saving illumination by his word and spirit. While the natural man sees nothing lovely in Jesus Christ, it would be as contrary to the universal laws of mind for him to choose Jesus Christ as one altogether lovely, for his Saviour, as it would be contrary to the laws of matter for the stones on the surface of the earth to ascend, unmoved, to the moon: and without the counteraction or suspension of the laws of God, one event would be as impossible, yea, as *naturally* impossible, as the other. Until a fallen man has some right *operation of the understanding, or some right feelings, in relation to that which the divine law pronounces good,* he is no more free in choosing that which is good in the estimation of the same law, than he has *liberty*, if he

should think it possible and will it, to cease from thought, or fly away in empty space. Yet so long as his understanding is darkness in relation to divine things, and so long as his feelings are sinful, he is free to choose that which seems *good* to him, but which is really *evil*. This doctrine of Calvinism is as philosophical as it is scriptural.

The statement of another law of mind may be of service to the reader of this volume; which is this, *that our feelings, whether pleasant or painful, whether they be sensations or emotions, and whether they be passions or affections, are all consequent upon some prior operation of some other faculty than that of feeling*. The consciousness of all men of observation will evince this; and with one voice they will declare, that they never love or hate, except in consequence of the perception or conception of something which to them appeared lovely or hateful. When we see a beautiful lawn, hear melodious symphonies, smell the fragrance of new mown hay, taste an orange, or touch the soft vestment of the timid hare, the pleasant feeling which we have in each case, is dependent on the preceding perception of the mind through one of the five bodily senses; and without the act of seeing, hearing, smelling, tasting, or touching, *the feeling would not be experienced*. This is the true reason why it is naturally impossible, without the introduction of some other laws of mind, or a miraculous counteraction of those which exist, (which we think is never wrought,) that the sinner whose native condition is one of blindness to divine things, should *love* the true God and Jesus Christ, before he is brought into a state of gracious illumination by the Holy Spirit.

To those who examine these laws it will be manifest, that the faculty of feeling, sometimes called *the heart*, is, in the natural order of mental operations, which our Maker has established, dependent on the *understanding*, which includes those constituent parts of the spirit, called the consciousness, the perception, the conception, the judgment, the conscience, the reason, and the memory : that *the will* in acting is dependent on *the understanding and the heart* ; and that the finite *efficiency* which man has, called by the Editors of Reid's works *the faculty of agency*, is immediately dependent on the will, and through it, ultimately on the heart and understanding. In the last the moral destruction of man commenced ; for Adam had no unholy choice or feeling, until he had a wrong judgment concerning Satan's proposition : and in the understanding must the rectification and regeneration also of man commence ; or he will never become an intellectual, holy, moral agent, under the regimen of that God who is light.

Philada. Jan. 17, 1817:

TO HIS GRACE
THE
LORD ARCHBISHOP OF CANTERBURY.

MY LORD,

I BEG leave to approach your Grace with all the respect due to your high and important office. To go beyond this, and use language even bordering on adulation, would be equally abhorrent to my feelings to offer, and unbecoming your character to receive.

I am aware that it is unusual for your Grace to be thus addressed through the medium of the press, by an individual who has not the honour of being known to you, either personally or by name. But I trust the nature of the subject will either furnish a sufficient apology, or render apology altogether unnecessary.

The possession of the same common nature* has ever been considered sufficient to interest every thoughtful and benevolent man in any event that can affect the happiness of mankind. And surely, no man who aspires to something beyond the mere name of Christian himself, can think any apology necessary for the meanest of his bre-

* Homo sum: humani nihil a me alienum puto. Terentii Heautontimor.

thren^a feeling or expressing the most lively interest in the discussion of any question, or the occurrence of any event, which involves the welfare or injury of the Christian Church in general, or of any considerable portion of it in the nation to which he belongs. Here “the rich “and the poor meet together,”^b invested with similar privileges, endued with similar sympathies, and laid under similar obligations by “the Lord, the Maker of them all.”

If a fortress be assailed from without, and some of the officers within, at the same time, whether intentionally or inadvertently, pursue measures calculated to impair the strength of the garrison and to advance the interests of the foe, the governor will not refuse to listen to the suggestions of the meanest individual on the subject of the common safety. And when the Church is in similar danger, no situation is too obscure for any one to sound the alarm; nor on such a subject can any one be more properly addressed than the Primate of all England, next in authority to the sovereign, the first spiritual governor of the Church by law established, the official guardian of the purity of its faith, as well as the regularity of its discipline.

When I say the Church is in danger, I refer, not to its civil establishment, but to its religious principles, not to its ample revenues, but to its ancient doctrines. I mean the Church as portrayed in the Articles, Homilies, and Liturgy, in perfect consistence with which are the writings of its Fathers and Founders, as ought to be the testimonies of all its subsequent ministers. And is there not cause for this alarm of danger, when one of the

Bishops, who has successively filled two Sees, and who, by virtue of another office, occasionally occupies the pulpit in the largest Cathedral in the land, publicly avows and maintains various principles in direct contrariety to the explicit declarations of all the Public Formularies of the Church? When in addition to this, he labours by every effort of argumentation and every manœuvre of sophistry, to impose upon numerous passages in those formularies a sense altogether different from “the true usual literal meaning” of the language employed in them: when in defiance of the clearest evidence, he asserts the sentiments of the Compilers of those formularies to have been contrary to what their own writings still extant, as well as the testimony of all contemporary historians, prove them to have been; and moreover attempts to asperse the characters of all who have held the real doctrines of the Church, by representing them as the followers of Simon Magus, and classing them with the wildest heretics, and insinuating their resemblance to the most abandoned profligates, that have infested the Church in any age? But this has actually been done by the present Bishop of Lincoln, in a late treatise, entitled, “A Refutation of Calvinism.”

A book that tends to originate or strengthen erroneous opinions on any subject, is likely to be injurious in proportion to the station, character, and influence of its author. Multitudes believe, that “a saint in crape, is twice a saint in lawn;”^a and far greater danger to the Church must be apprehended from the errors and misrepresentations of a Prelate, than from those of any theologian of inferior rank. Where will the majority of readers expect to find accurate statements of the true

a Pope.

doctrines of the Church by law established, if not in a treatise composed by one of its own Bishops, professing the warmest zeal for “the preservation of this most “pure and reformed part of the Christian Church”^a from the “attempts of schism and enthusiasm,” which his Lordship deems “more secret, but not less dangerous” than “the open attacks of infidelity and atheism” —especially when they are informed, that three chapters of this treatise include episcopal charges delivered at so many triennial visitations by the right reverend author, to the clergy of a very extensive diocese, and published at their request?^b This circumstance adds another alarming feature to the portentous aspect which this publication bears towards the interests of the Church. Many readers will not afford either the time or thought requisite for the examination of such a volume. They will give his Lordship credit for being able to achieve what he has not actually accomplished, will suppose that proofs sufficient to support his numerous unsubstantiated assertions were ready at hand, if his Lordship had thought it necessary to produce them, and will take it for granted that the doctrine opposed, which in many points can be demonstrated to be the true doctrine of the Church, does really deserve that heretical and mischievous character, with which it has been stigmatised by his Lordship.

I am not sensible of any impropriety in calling your Grace’s attention to this subject. It appears to me to fall completely within your spiritual jurisdiction, and to call for the exercise of, perhaps, a very delicate, but at the same time a most useful and necessary part of the archiepiscopal functions.

a Ref. p. 283.

b Pref. p. 4.

Whether the office of Metropolitan, as well as of Diocesan Bishops, has been of merely human appointment, or was established under the immediate direction of inspired Apostles, it is natural to conclude the institution to have been designed for some important ends. There are, or ought to be, no sinecures in the Church of Christ. Nor can the episcopal or archiepiscopal office be thought to relate chiefly to the temporalities of the Church. The principal objects of contemplation, must be its spiritual concerns. And here it may not be foreign to the subject to introduce an observation of Mr. Gisborne, on the origin and advantages of the different clerical orders in the Church of England.

“ It is now admitted,” he says, “ by the generality of
 “ Protestants, that no command was delivered either by
 “ Christ or by his Apostles, assigning to the Christian
 “ Church any specific unalterable form of government ;
 “ but that, while various offices, suited to the situation
 “ and exigencies of the new converts, were instituted at
 “ the beginning (some of which, as that of Deaconesses,
 “ have long fallen into disuse), Christians were left at
 “ liberty to adopt in future times such modes of ecclesi-
 “ astical administration and discipline, as they should
 “ deem most eligible in the circumstances under which
 “ they should find themselves placed. The advantages
 “ to be expected from the mode of government adopted
 “ in the establishment of our own country, are princi-
 “ pally these. The distinction of orders in the Church,
 “ bearing a strong resemblance to the gradations of
 “ rank in civil life, provides friends and companions
 “ among the clergy, and the benefits which may result
 “ from their society and example, not merely for the

“inferior, but likewise for the highest classes in the
“community.”^a

That great champion of the Ecclesiastical Polity of the Church, Hooker, reasons respecting its advantages, in a similar manner. He considers it as a “principal commodity, that order (of Prelates) yieldeth, or at leastwise is of its own disposition and nature apt to yield; Kings and Princes, partly for information of their own consciences, partly for instruction what they have to do in a number of most weighty affairs entangled with the cause of religion, having, as all men know, so usual occasion of often consultation and conferences with their Clergy.—There is no judicious man will ever make any question or doubt, but that fit and direct it is for the highest and chiefest order in God’s Clergy to be employed before others about so near and necessary offices as the sacred estate of the greatest on earth doth require. For this cause Joshua had Eleazar; David, Abiathar; Constantine, Hosius Bishop of Corduba; other Emperors and Kings their Prelates, by whom, in private, (for with Princes this is the most effectual way of doing good) to be admonished, counselled, comforted, and if need were, reproved.”^b

But what success can be expected to attend the instruction, admonition, and reproof of Kings, Princes, or Nobles, unless the Prelates who perform this useful, but sometimes unwelcome office, add to all their other qualifications an unbending firmness of moral integrity, an eminent degree of “simplicity and godly sincerity?”^c Though a Bishop possess splendid talents, extensive knowledge, and profound learning, it is difficult to ima-

a Gisb. Duties of Men, vol. i. p. 23, 4th edit.

b Hook. Eccles. Polit. book vii. sec. 18.

c 2 Cor. i. 12.

gine a greater blemish in his spiritual character, one more irreconcilable with "simplicity and godly sincerity," more fully exposing him to the censure of being "double-tongued,"^a more completely incompatible with the qualities requisite to constitute a sound casuist, than a belief and avowal of sentiments and opinions inconsistent with those which he has most solemnly and repeatedly subscribed, and by virtue of which subscription, he first obtained and still holds all his preferments.

If it be the duty of Prelates in general to administer all seasonable counsel, admonition, and even reproof, to the greatest personages on earth, it must more peculiarly belong to a Metropolitan to observe, counsel, admonish, comfort, and if need were, reprove the Bishops of the inferior Sees. The Apostle of the Gentiles admonished one of the first Bishops of the Christian Church to "hold fast the form of sound words,"^b to "take heed unto himself and unto his doctrine, to continue in them."^c He also particularly exhorted him to make proper provision for the perpetuation of the true doctrines of Christ by a succession of "faithful men who should be able to teach others also."^d Another Bishop of one of the first Christian Churches was directed by the same Apostle to pay particular attention to the qualifications of those who might receive ordination at his hands, and especially to their profession and propagation of "sound doctrine."^e The writings of this Apostle also contain an exhortation to all the members of a primitive church to admonish their Bishop to "take heed to the ministry which he had received in the Lord, to fulfil"^f all its

a 1 Tim. iii. 8.

c 1 Tim. iv. 16.

e Tit. i. 5-9.

b 2 Tim. i. 13.

d 2 Tim. ii. 2.

f Col. iv. 17.

sacred and important duties. But if Bishops are to receive admonition from Christians “over whom” they “have the rule,”^a much more should they be ready to receive it from their ecclesiastical superiors, from those Most Reverend Fathers whom the constitution of the Church obliges them to regard as “over them in the “Lord.”^b With particular reference to the Church of England, the late Sir William Blackstone observes; “An Archbishop is the chief of the clergy in a whole “province; and has the inspection of the Bishops of that “province as well as of the inferior clergy.”^c And what can present stronger claims to all the vigilance of archiepiscopal inspection, what can be more deserving of your Grace’s examination, and approbation or censure, as the case shall be found to require, than the agreement or dissonance of the principles maintained and propagated by your suffragan Bishops with those of the public creeds and formularies of the church?

There is a custom in the established Church of Ireland, which if seriously and conscientiously followed seems calculated to produce great advantages. “The Archbishops “visit the dioceses of their respective provinces every “third year.—The Archbishop at the time is invested “with all the canonical powers of the visiting Bishop. “—The Chancellors and Archdeacons, as such, never “visit. But the Bishops visit every year; and in the “third year they visit previously to the Archbishop’s “visitation, in order to prepare matters for his Grace’s “ease and satisfaction.—He continues as long as he “chooses at every Bishop’s house.”^d

^a Heb. xiii. 7, 17.

^b 1 Thess. v. 12.

^c Comment. vol. i. b. i. c. 11. p. 380.

^d Gisborne’s Duties of Men, vol. ii. p. 119.

In such a triennial visitation a Metropolitan must gain a large acquaintance with the state of the Clergy in the various dioceses : but especially from the communications which may naturally be supposed to pass between him and the respective Bishops, during his continuance at their houses, he can scarcely fail of acquiring a knowledge of their real principles, and forming an estimate of the excellences and defects of their episcopal characters. The occurrences and intercourses of such a visitation will lead to admonition, counsel, comfort, or reproof, according to the various exigences of the respective cases.

It is said, “ that Laud visited the province of Canterbury, which is the last English archiepiscopal visitation.”^a Whether any violent proceedings of that arbitrary and intolerant Prelate brought the practice of visitation into disrepute, and caused it to be abandoned by his successors, I know not, but take it for granted they have had some weighty reasons for discontinuing it.

But the duties of archiepiscopal vigilance, examination, and approbation, or censure, must ever retain their obligation unimpaired by all the variations of time and circumstances. And it is gratifying to reflect, that whatever superintendence or controul may be exercised by your Grace, there can be no ground for the least apprehension of any thing like ecclesiastical tyranny or religious persecution. Every candid mind must approve and unite in the liberal and manly sentiments avowed by your Grace in the House of Lords, in the debate on a bill lately introduced by Lord Sidmouth which tended to restrict and diminish the privileges of the Dissenters.

^a Gisborne's Duties of Men, vol. ii. p. 119.

We must all deprecate legislative interference with the right of private judgment in matters of religion.

But though no man can justly be compelled to join any Christian Church, or to profess a belief in any particular system of theology, yet every one who becomes a member of any Christian Church, and professes his cordial belief of the doctrines contained in the creeds and confessions of that Church, must be considered as having voluntarily merged his private judgment in the judgment of the Church. This observation is peculiarly applicable to every Clergyman, and gains additional force in proportion to the superiority of his station.

It is justly remarked by the late Archdeacon Paley, that “ the single end we ought to propose by Church establishments is the preservation and propagation of religious knowledge. Every other idea, and every other end, that have been mixed with this, as the making of the Church an engine or even an ally of the State ; converting it into the means of strengthening or of diffusing influence ; or regarding it as a support of regal in opposition to popular forms of government, have served only to debase the institution, and to introduce into it numerous corruptions and abuses.”^a

If the only legitimate end of ecclesiastical establishments be the preservation and propagation of religious truth, and this every real Christian, friendly to such establishments, will readily admit ; it follows, that the system of religious truth intended to be taught must be clearly stated and defined. Hence it has been forcibly and conclusively argued by Mr. Gisborne, that “ Articles of religion seem a necessary part of every ecclesi-

“astical establishment; as forming the only criterion by
 “which those teachers who hold the doctrines of the esta-
 “blishment can be distinguished from those who do not.
 “The unlawfulness of requiring any subscription what-
 “ever, though not unfrequently asserted, can never be
 “evinced. For if it be lawful to require of a person
 “who applies for an office in the state, or an employment
 “in private life, some proof of his possessing the quali-
 “fications necessary for discharging the duties of the
 “post, and an engagement that he will discharge them
 “faithfully while he continues to hold it: why is a simi-
 “lar proceeding in the case of ecclesiastical officers ne-
 “cessarily unlawful? And when an office is instituted
 “for the purpose of inculcating certain doctrines, is it
 “not lawful and reasonable to require of those who volun-
 “tarily apply for admission into the office, an explicit
 “declaration whether they believe the doctrines? For
 “that belief is a qualification indispensably requisite to
 “their fulfilling with integrity and effect the functions,
 “with the discharge of which they desire to be in-
 “trusted.”^a

It is evident that the Clergy of the Church of England
 have been appointed for the purpose of inculcating the
 doctrines contained in the formularies of the Church,
 the Liturgy, Articles, and Homilies. To pretend, as
 some have done, that these formularies contain no pre-
 cise system of doctrines, but are equally adapted to the
 subscription of the Arian and the Athanasian, of the Ar-
 minian and the Calvinist, is one of the grossest libels on
 the Church in the power of ingenuity or malice to fa-
 bricate. To represent the Articles as articles of peace,
 and to maintain that subscription does not necessarily

suppose, nor could ever have been intended to ensure, the belief of every person who subscribes them in all the propositions which they contain, or to allege that subscription ought to be understood as implying assent to them only so far as they are consistent with the Scriptures; this is worse than puerile absurdity, it is an unmanly disingenuous evasion of their obvious design, expressed in the title which they bear: “Articles agreed upon by the Archbishops, and Bishops, and the whole Clergy,—for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.” The Church assumes, that its public formularies are all consistent with the Scriptures, and every Clergyman is supposed to have made, and every one, deserving of the character he sustains, has made, a serious and deliberate examination, and arrived at the same conclusion; in consequence of which he “willingly and ex animo,” subscribes the form required, wherein “he acknowledgeth all and every the Articles;—being in number thirty and nine;—to be agreeable to the word of God.” And this subscription is further declared by the 36th Canon to be “FOR THE AVOIDING OF ALL AMBIGUITIES.”

But if the Articles of the Church may be lawfully subscribed with such latitude of interpretation as to leave in reality scarcely any determinate meaning at all, what opinion must we form of such subscription, professedly made “FOR THE AVOIDING OF DIVERSITIES OF OPINIONS, AND FOR THE ESTABLISHING OF CONSENT TOUCHING TRUE RELIGION?” Is it possible for the most comprehensive charity to consider it as any other than egregious trifling or solemn mockery?

If every Clergyman, or every Bishop, be at liberty to preach or publish any religious sentiments he pleases, whether consistent or inconsistent with the Formularies of the Church, what real advantage arises from the existence and imposition of those Formularies? Wherein does the situation of the Clergy of the established Church, in a religious point of view, differ from that of the Teachers of the separate congregations of Dissenters?

That very different and even opposite sentiments are held by Clergymen and Bishops of the Church; that it is impossible for the acutest ingenuity to frame any propositions more contradictory to each other than the sermons delivered in some churches are to the sermons delivered in others; and that the theological writings published by the Clergy exhibit similar specimens of palpable contradictions; are facts too notorious to be denied or doubted by any person possessed of a moderate acquaintance with the productions of the pulpit and the press. Some of these contradictory doctrines must necessarily be contrary to the Formularies of the Church, and those who maintain them must be chargeable with disbelieving and opposing Articles which they have solemnly subscribed, as being, “all and every” of them, “agreeable to the word “of God.” And that this capital breach of clerical and episcopal duty has been committed by the Bishop of Lincoln, his late treatise, already mentioned, appears to me to furnish the most ample and undeniable proofs.

That the principles of the Church of England are really in harmony with those of Calvin and Calvinists in general, few persons, who shall take the trouble of perusing the following sheets, will have the hardihood to deny, and very few, if any, whose judgments are not

perverted by interest, will be so weak as to doubt. And it is worthy of being remarked, that this is never doubted by those who have no immediate interest in the question. Whatever be their own doctrinal attachments or aversions, they consider the Formularies of the Church of England as Calvinistic. This is the unanimous opinion of all intelligent Dissenters, of every variety of theological sentiment, from the pseudo-Calvinistic antinomian to the semi-deistical follower of Socinus or Priestley. That the leading sentiments maintained by Calvin were adopted by the first founders of the Church of England, the framers and compilers of the Articles, Homilies, and Liturgy; that having adopted Calvinistic sentiments they cannot reasonably be supposed to have compiled and imposed anti-Calvinistic Formularies; that the Formularies compiled and imposed by them were then universally understood as expressive, “in the true usual “literal meaning,” of the words and phrases employed, of Calvinistic sentiments; that the immediate successors of the first founders of the Church were firm believers and strenuous defenders of the same principles; that for the first fifty years after the establishment of the reformed Church of England it is scarcely possible to find half a dozen divines within its pale who opposed these principles: these assertions can be supported by the highest degree of moral evidence of which such propositions are susceptible, and several of them are established beyond all doubt in the following pages. In addition to the evidence there adduced, it may be stated, that in the year 1629, sixty-seven years after the compilation of the 39 Articles, the House of Commons passed the following vote: “We the Commons in parliament assembled do “claim, protest, and avow for truth the sense of the Ar-

“ ticles which were established by Parliament in the
 “ thirteenth year of our late Queen Elizabeth, which by
 “ the public act of the church of England, and by the
 “ general and current expositions of the ministers of our
 “ Church, have been delivered unto us ; and we reject
 “ the sense of the Jesuits and Arminians and all others
 “ wherein they differ from us.”

Perhaps it may be pleaded, that since that period the Church of England has undergone a most material change ; that though its creeds and confessions have never been altered, yet the majority of both Clergy and Laity have long ceased to hold Calvinistic sentiments, and that the Church therefore ought not now to be considered as a Calvinistic Church.

But nothing can be more fallacious than such a plea. The maxim, “ defendit numerus,” is not applicable here. The moral quality of actions is not affected by the number of those who practise them. No multiplication of examples can ever make that right which was originally and intrinsically wrong. The injunction of Heaven is, “ Thou shalt not follow a multitude to do evil.”^a

It is not the defection of any number of persons, whether Clergy or Laity, from the genuine, original principles of the Church, that will justify any one, who does not cordially embrace and believe those principles, in the solemn declaration of assent and consent required of every Clergyman as the *sine qua non*, the indispensable condition of his admission to holy orders. The Articles of the Church remain precisely the same as they were in the reign of Queen Elizabeth. Common sense and common integrity require, that the sense in which they were

intended, imposed and understood then, be the sense in which they should be understood and subscribed now. Lapse of time effects no change in religious truth. If in any subsequent period it had been discovered that the Reformers had been mistaken, that the Church was established upon principles not strictly orthodox ; if any passages in the Articles, Homilies, or Liturgy, taken “ in the true usual literal meaning,” had been found to be “ contrary” or not “ agreeable to the word of God,” ought not such passages to have been altered or expunged ? Or if those of the Clergy or Bishops, who entertained such sentiments, had not sufficient influence to procure the omission or alteration of the obnoxious passages, ought they not to have resigned their preferments, and to have renounced all connexion with a Church, which they must have considered as erroneous ? Would not this have been more consistent with that integrity of moral principle, which ought to characterise all Christians, and especially all Deacons, Priests, and Prelates ; than to continue subscribing, and requiring subscription, to Articles, in “ the literal and grammatical sense,” after that sense had been generally abandoned ?

The abandonment of the true sense of the Articles by great numbers of the Clergy has been too evident to escape particular observation. In the year 1675 the Earl of Shaftesbury said in the House of Lords,—“ I am extremely in the dark to find the doctrine of predestination in the seventeenth article to be owned by so few great Doctors of the Church.” The same fact was stated in more general terms in the same House nearly a century after, by the great Earl of Chatham. “ We (said his lordship) have a Calvinistic Creed, and an Arminian Clergy.”

But the Bishop of Lincoln leaves every preceding writer, who has pleaded for Clerical Subscription on any other than Calvinistic principles, far behind him. He plainly and boldly asserts the Creed of the Church of England to be anti-Calvinistic, and employs no small portion of labour and sophistry to impose an anti-Calvinistic sense on its Liturgy, Articles, and Homilies. Ample proof of what the Bishop denies is contained in the following sheets. But it is curious to observe, that the Calvinistic part of the Clergy, both in their preaching and in their writings, frequently introduce various passages from the Formularies of the Church, as fairly and fully expressing the sentiments they believe and maintain, without any addition, limitation, or commentary; but that when the Bishop quotes the seventeenth Article, to state his sentiments respecting predestination, he interlards it with so many additions and limitations, as to convey a very different notion of the subject from what the Article itself, taken “in the true usual literal sense,” would naturally convey to any unsophisticated mind.

Does not this mode of proceeding very much resemble what in common life is called an evasion of the law, which in various cases is deemed an aggravated offence, and punished with double the penalty attached to a more direct breach of it? It is like springing a mine under the foundations of the Church; and cannot but be regarded by every true Churchman as more insidious, and likely to be more pernicious, than an open attack.

If a parochial Clergyman has been deprived of his living, and a Fellow of a College expelled from an University, for impugning the doctrine of one Article, shall the doctrines really contained in other Articles be opposed with impunity? Does that which is heresy in a Priest,

become orthodoxy in a Bishop? Does the guilt of offences, either civil or canonical, diminish in proportion to the dignity and eminence of station of those by whom they are committed?

Can we wonder at the language of the enemies of the Church on this subject? One of them says: "There is a book, called the Bible, in which such and such doctrines are written as with a sunbeam. There is also an establishment, called the Church, which teaches the self-same doctrines, and is the very echo of that book. This Bible is said, by the Clergy, to be of Divine authority, and a revelation from God. And for the Church, they tell us, it is the best and purest in the world; and indeed, unless they thought it so, nothing could justify their solemn subscription to its decisions. Yet how many of them open their mouths, and draw their pens, against those very decisions to which they have set their hands! Can those of them, who do this, really believe the Scriptures to be divine, and their Church to be in the right? Does it not rather look as if religion was no more than a state engine on the one hand, and a genteel trade on the other?"^a

Another of them reproaches the Church in such strains as these. "At one time, predestination is of high consequence, and made an article of faith, and all free willers should be banished the land, or locked up in dungeons, like wild beasts; which was the judgment of the Bishops, in James the First's days,* concerning the

a Sloss on the Trinity, pref. p. 10.

b Independent Whig, (not the newspaper of that name,) vol. ii. p. 9.

c The date here assigned to this fact is apprehended to be incorrect. The advice mentioned was given in the reign of Queen Elizabeth. The particulars may be seen in Strype's Annals, &c. ch. xvii. p. 207.

“ Arminians. At a different season, when preferments
 “ ran high on the other side, as in King Charles the
 “ First’s reign, and ever since, Arminianism not only
 “ recovers credit, but grows modish, and consequently
 “ orthodox ; whilst predestination becomes an old-fashion-
 “ ed piece of faith, and a sure sign of fanaticism. And
 “ yet it continues one of the thirty-nine Articles ; and
 “ yet it must not be believed ; and yet it must be signed
 “ and assented to with a sincere assent.”

From the same quarter the Clergy are assailed with
 the following cutting expostulations : “ Is there one of you
 “ that conforms to the genuine sense, or even to the words,
 “ of the Articles ? Are not those Articles Calvinistical ?
 “ Where they not composed by Calvinists ? And are you
 “ not now, and have been long, Arminians ? And do you
 “ not write and preach against those who defend predes-
 “ tination, which is one of your own Articles ? Will you
 “ say that Articles, will you say that oaths, are to be
 “ taken in a sense different from the words, different
 “ from the meaning of those who composed them ? If
 “ you do, then you maintain that Papists, nay Mahome-
 “ tans, may subscribe our Protestant Articles, and be
 “ still Mahometans and Papists.—What subscriptions or
 “ declarations, or indeed what other ties, can bind men
 “ who subscribe the direct contrary to what they believe ?
 “ Subscribe the doctrines of Calvin, yet remain an-
 “ tagonists to Calvin ? Is this practice, this solemn
 “ assertion of a falsehood, for the honour of religion
 “ or of Churchmen ? Or is it not the direct method to
 “ harden men against truth and conscience, and to turn
 “ holy things into contempt ? Yet you still go on to sub-

“scribe those Articles ; still to disbelieve and contradict
“them.”^a

Under the existing circumstances there is no room to wonder at such observations. But ought not something to be done by the Dignitaries of the Church to rescue the Clergy at large from these censures? Above all, does it not behove the Primates to inquire into the causes of such serious charges, and to take some effective steps towards removing them?

The conspicuous part which your Grace has taken in the Society lately instituted, for educating the children of the poor in the principles of the Church of England, forbids me to question your readiness to manifest equal anxiety and zeal for the religious instruction and spiritual edification of the adults of the community. But how are these objects provided for in the present state of the established ministry? Such is the discordance between the doctrines preached in different churches, and in some cases even in the same church on different parts of the day, by Clergymen who have all subscribed to the same theological system, that a regular churchman, unless he previously knows who will occupy the pulpit, cannot form even a probable conjecture, whether he shall hear truth or error, orthodoxy or heresy.

An observation long ago made by Dr. Waterland, on the subject of clerical subscription by those who did not fully agree with the doctrine of the Church respecting the Trinity, is equally applicable to the subject more immediately under consideration. “If either State oaths on
“the one hand, or Church subscriptions on the other,
“once come to be made light of; and subtleties be
“invented to defend, or palliate, such gross insincerity,

“ we may bid farewell to principles, and religion will be
 “ little better than disguised atheism.”^a But every one,
 at all acquainted with the state of the Clergy, knows
 that in innumerable instances their “ Church subscrip-
 “ tions” have been “ made” as “ light of” as the gene-
 rality of oaths taken at our custom-houses, which have
 long been proverbial as so many unmeaning forms. But
 what becomes of principles? If, as has been justly ob-
 served, every posture is an approximation to a shape,
 and every act an advance towards a habit, what fatal
 effects may not such solemn acts of gross insincerity be
 reasonably expected to produce on the moral sense of the
 Clergy themselves! And how is it possible for the Laity
 to escape the mischievous consequences?

Are there not too many, who commence the clerical
 career by “ subscribing willingly and ex animo” to cer-
 tain Articles, as being “ all and every agreeable to the
 “ word of God,”—which they have scarcely given them-
 selves the trouble to read, or perhaps have read and dis-
 believed and never intend to preach?—Of such unworthy
 sons of the Church, such antipodes of what Clergymen
 ought to be, we may well say—

“ Is this the path of sanctity? Is this
 “ To stand a way mark in the road to bliss?
 “ Himself a wanderer from the narrow way,
 “ His silly sheep, what wonder if they stray?
 “ Go, cast your orders at your Bishop’s feet,
 “ Send your dishonour’d gown to Monmouth-street.
 “ The sacred function in your hands is made,
 “ Sad sacrilege! no function, but a trade.” COWPER.

Happy for the Church, that amidst the too general
 dereliction of principle, there are some to be found,

^a First Defence of Queries, against Dr. Clarke, pref. p. 4.

among the various orders of the Clergy, who possess a different character. It may surprise many persons to hear those represented as the truest Sons of the Church, who are so frequently stigmatised in the language of invective, ridicule, and contempt. But let the matter of fact at this very time be fairly and fully examined.

Who among the Clergy are the most exact in fulfilling “the solemn promise and vow that was made in their name at their baptism,” and subsequently “ratified and confirmed in their own persons,”^a to “renounce the Devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh?”^b not only avoiding the grosser pollutions, the vulgar vices of the world, but also refraining from the various gay and fashionable expedients which perverse ingenuity has contrived for murdering time and dissipating serious thought? Who are the most diligent in discharging the duties of their office public and private? Who are most “attentive to reading, to exhortation, to doctrine; meditating upon these things; giving themselves wholly to them; that their profiting may appear unto all?”^c Who are most laborious in “preaching the word, instant in season and out of season;”^d privately as well as publicly “reproving, rebuking, exhorting with all long suffering and doctrine?” Who are followed by the most numerous and attentive congregations? Of whom may it truly be said, as it was of our divine Lord, during his ministry on earth, that “the common people heard him gladly?”^e Whose preaching is most effectual “by sound doctrine both to exhort and to convince the

a Confirmation Service.

c 1 Tim. iv. 13, 15.

e Mark xii. 37.

b Catechism.

d 2 Tim. iv. 2.

“gainsayers”^a—to “convert sinners from the error of their ways”^b—to “turn many to righteousness”^c—to “make men wise unto salvation, by faith in Christ Jesus?”^d—Who are the closest followers of the apostolic exhortation, “Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity?”^e Who possess the refined pleasure of beholding the most important practical advantages resulting from their labours—such as, the libertine become chaste, the drunkard sober, the avaricious liberal, the slothful industrious, the fraudulent honest, the censorious candid, the liar a speaker of truth, the contentious peaceable, the passionate meek, the proud humble, the malicious benevolent; in a word, those who “were the servants of sin, made free from sin, and become servants of God, having their fruit unto holiness, and the end everlasting life?”^f The answer to these questions, to be consistent with truth, must be—**THOSE WHO SUBSCRIBE THE ARTICLES IN “THE LITERAL AND GRAMMATICAL SENSE.”** No person can attend **THEIR** ministrations, and observe the multitudes hanging upon their lips, without contrasting the interest excited by their sermons to the indifference discovered under those of the generality of their brethren. And every unprejudiced observer finds himself surrounded by numerous proofs, that their preaching does in fact answer the ends for which the preaching of the Gospel was originally instituted.

What sincere regret, then, must it occasion to every true Churchman, that these firmest friends and most ac-

a Tit. i. 9.

c Daniel xii. 3.

e 1 Tim. iv. 12.

b James v. 20.

d 2 Tim. iii. 15.

f Rom. vi. 20, 22.

tive promoters of the best interests of the Church should be discountenanced by any of those who ought to encourage them in their work, and to rejoice in the success of their labours! Yet such is the melancholy fact. The pulpit and the press, the episcopal charge, and the private intercourse, have all been employed to raise prejudices against them, and bring them into general disrepute; and the most pointed measures have been adopted to contract the sphere of their exertions. But on this I forbear to expatiate.

Let not your Grace be carried away with the current of anti-evangelical zeal, or becalmed into inaction by a morbid apathy to any important sentiment. Let it not be regarded as a matter of indifference, whether the genuine principles of the Church be maintained or discarded; whether the Laity who attend their parochial churches be fed with "the sincere milk of the word,"^a or starved on anti-christian senipagan husks; whether they "are taught as the truth is in Jesus,"^b or are tossed "to and fro and carried about with every wind of doctrine."^c Much may be done by the authority and exertions of a Primate, to banish the indifference, to rouse the torpor, to shame the inconsistencies, to correct the mistakes, to quicken the diligence, to animate the zeal, and to give a proper direction to the efforts, of the various orders of the Clergy. And if the conversion of one sinner from the error of his way^d be productive of such honour and happiness to him who is the instrument of the important change; what honour and happiness must await the Primate, whose exertions shall be rendered by the divine blessing, the means of accomplish-

a 1 Pet. ii. 2.

b Eph. iv. 21.

c Ephes. iv. 14.

d James v. 20. Dan. xii. 3

ing among the Clergy of a nation such a change, as cannot fail of extending its beneficial influence through all the gradations of society, from the palace to the cottage! May this honour and happiness be enjoyed by your Grace!

May your Grace and all your Clerical brethren, Bishops, Priests, and Deacons, both beneficed and unbeneficed, “study to show yourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth;”^a may you “in all things show yourselves patterns of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you;”^b may you “in all things approve yourselves as the ministers of God;”^c so that, “when the Chief Shepherd and Bishop of Souls shall appear,”^d you “may have confidence and not be ashamed before him at his coming;”^e but, being “found faithful stewards of the mysteries of God,”^f may every one of you hear from his lips the approving sentence, “Well done, good and faithful servant”^g—and “entering into the joy of your Lord,” receive from his hands “a crown of glory that fadeth not away!”^h

I am, my Lord,

Your Grace's most obedient servant,

A LAYMAN.

April 30, 1812.

a 2 Tim. ii. 15.

c 2 Cor. vi. 4.

e 1 John ii. 28.

g Matt. xxv. 21.

b Tit. ii. 7, 8.

d 1 Pet. ii. 25; v. 4.

f 1 Cor. iv. 2.

h 1 Pet. v. 4.



THE
FATHERS, THE REFORMERS,
&c.

CHAPTER I.

Introduction.

THE following work has been occasioned by a recent publication of Dr. Tomline, the present Bishop of Lincoln, entitled, "A Refutation of Calvinism." Some persons will probably think it a very presumptuous undertaking for an obscure layman to controvert points of theology with a dignitary of the church. But if what is advanced be consistent with truth, it cannot be of much importance from what quarter it may proceed.

It is not intended to follow his lordship through all the parts of his multifarious volume, in order to show the complete failure of his pretended "Refutation." To expose the inaccurate statements, to confute the erroneous principles, to detect the fallacious reasonings, to overturn the unfounded conclusions, to repel the injurious accusations with which the work abounds, would require a book twice as large as that of his lordship.

But it is necessary to animadvert a little on one circumstance which will hardly admit of his lord-

ship's exculpation from the charge of unfairness and disingenuity.

"The design of the work" is stated in the preface to be "to refute the peculiar doctrines of the system of theology which was maintained by Calvin." Yet it is evident from the beginning of the second chapter, and from various other parts of the book, that the real object was to confute and write down those who now pass under the general denomination of Calvinists. If this was not the real object, his lordship has travelled considerably out of his way, and might have spared his many censorious reflections on "these modern Calvinistic writers, these promoters of schism, these arrogant enthusiasts, who endanger the church by their active hostility, propagating with unremitted zeal doctrines by which the credulity of unthinking persons is imposed upon in the present times."* For nothing of this could be necessary to the refutation of writings composed and published by Calvin above two hundred and fifty years ago.

His lordship is not ignorant that the majority of those persons who at present either assume or receive the appellation of Calvinists do not adopt every sentiment held by Calvin, p. 568, 569. Yet he pertinaciously insists on using the term as including the belief of every opinion maintained in the writings of that reformer. In justification of this practice, he affirms, that "its peculiar doctrines considered as a system are so connected and dependent upon each other, that if you embrace one, you must embrace all," p. 570.

* Pp 54, 76, 142, 283.

If this be merely a question about the propriety of applying the term Calvinism to any system which does not comprise all the tenets espoused by Calvin, it is a mere "strife of words," and undeserving of further discussion. Only let it be observed, that Dr. Tomline is not justified in this case by the common use of terms of this description. It may be questioned whether it is in his lordship's power to specify a single instance of an appellation derived from the name of any eminent writer, especially a voluminous one, and used to denote a theological system, which in its common acceptance includes every sentiment maintained by the theologian whose name it bears.

If this be necessary to constitute Calvinism, it is easy to show a confession of faith framed by Calvin himself which cannot be denominated Calvinistic—a confession of faith drawn up by that reformer to be presented to the French King on behalf of the Protestants of Paris.

But in writing against the modern Calvinists, is it not extremely disingenuous in his lordship, to attribute to them tenets which he knows they disavow, to represent them as responsible for conclusions which they abhor, and to argue on the supposition of their holding principles which were never held by Calvin himself, or by any persons called by his name? Can this mode of proceeding be justified by his lordship's bare assertion, that "Calvinism will not admit of partial adoption; and that if you embrace one of its tenets you must embrace all?" The absurdity as well as disingenuousness of this polemical artifice is too evident to need further animadversion.

The comparison in the sixth chapter between the Calvinists and some of the earliest heretics must not be passed over entirely unnoticed. Without estimating Dr. Tomline's capacity of discernment far below the common standard, it is impossible to attribute to any conceivable motive of fair or candid controversy the plentiful shower of absurdities and impieties discharged in that chapter against the devoted objects of his lordship's theological hostility; like so many Indian arrows, barbed in order to lacerate where they enter, and dipped in poison to insure the mortality of their wounds. The whole compass of language furnishes no terms too severe to be employed in the reprobation of such weapons of episcopal warfare. But veneration for the mitre forbids the use of any language against a prelate, that could express half the indignation which the perusal of that chapter must necessarily excite in every ingenuous mind. It is most devoutly to be wished, that every theologian would study that "charity" which "rejoiceth in the truth."

While the modern preachers, writers, and private Christians, whom his lordship is opposing, do not coincide in all the sentiments contained in the writings of Calvin, and while they disclaim the reception of any principles of religion on his authority, or that of any uninspired man; they do not in general refuse the name of Calvinists, as a term of distinction, easily understood, and superseding the necessity of those tedious circumlocutions which must otherwise be frequently employed. The propriety of the term they consider as sufficiently supported by their agreement with the leading princi-

ples adopted by that eminently great and good man, notwithstanding their rejection of some tenets which he thought necessary appendages, but which they consider as unnecessary incumbrances of the general system.

Dr. Tomline asserts, that the Church of England is ANTI-CALVINISTIC. Perhaps the shortest method of overturning his lordship's position is by establishing an opposite one. To effect this scarcely any thing will be requisite but a selection and comparison of extracts from different writings.

I shall therefore proceed, without further introduction, to adduce passages from Calvin's Institutes of the Christian Religion, which contain his sentiments on Original Sin, Free Will, Regeneration and Sanctification by the Holy Spirit, Justification, Faith, Good Works, Predestination and Election; and which, I apprehend, also express the sentiments of Calvinists in general on these important subjects. In comparison with these will be exhibited extracts from the Formularies of the Church of England. And in contrast to the extracts from both these sources, especially the latter, I shall make some quotations from his lordship, accompanied with a few observations.

CHAPTER II.

Of Original Sin.

CHURCH OF ENGLAND.

CALVIN.

ORIGINAL sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation.—*Art. 9.*

We be, of ourselves, of such earth as can bring forth nothing but weeds, nettles, brambles, briar, cockles, and darnel. Our fruits be declared in the 5th chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any

Original sin is an hereditary pravity and corruption of our nature, diffused through all the faculties of the soul; rendering us obnoxious to the wrath of God, and producing in us those works which the Scripture calls works of the flesh.

These two things should be distinctly observed: first, that our nature being so entirely vitiated and depraved, we are, on account of this very corruption, considered as convicted and justly condemned in the sight of God, to whom nothing is acceptable but righteousness, innocence, and purity.

The other thing to be remarked is, that this depravity never ceases in us, but is perpetually producing new fruits, those works of the flesh which we have already

thing else that good is, but of God ; and therefore these virtues be called there, the fruits of the Holy Ghost and not the fruits of man.—2 *Hom. on the misery of man*, p. 9.

Man of his own nature is —only given to evil thoughts and wicked deeds.—1 *Hom. Whitsun.**

described, like the emission of flame and sparks from a heated furnace, or like the streams of water from an unfailing spring. Wherefore, those who have defined original sin as a privation of original righteousness, which we ought to possess, though they comprise the whole of the subject, yet have not used language sufficiently expressive of its operation and influence. For our nature is not only destitute of all good, but is so fertile in all evils, that it cannot remain inactive.—*Instit. l. 2. c. 1. s. 8.*

The ninth article is so very explicit, that it seems scarcely possible to misapprehend any part of its meaning. For two hundred and fifty years it has been understood to assert the total loss of original integrity, and the entire corruption of human nature by the fall of Adam. It was reserved for Dr. Tomline to discover that this expression “man is very far gone from original righteousness” implies “that original righteousness is not entirely lost,” (p. 50.) In another work his lordship states, that when the 39 articles were compiled and subscribed in 1562, they “were drawn up in Latin only : but in 1571 they were subscribed by

* For a more full exposition of the doctrine of this chapter, see Appendix.

the members of both houses, both in Latin and English, and therefore the Latin and English copies are to be considered as equally authentic." Consequently, we should avail ourselves of both, in order to ascertain the meaning with the utmost possible precision. The clause in the English article is so evidently at variance with the implication advanced by his lordship, that it is difficult to conceive the possibility of such an inference being deduced from it by any one not previously interested in warping it from its real meaning.—But the expression in the Latin is still more conclusive against him. "Ab originali justitia quam longissime distet"—which, with all due submission, I venture to translate, "man is gone to the farthest possible distance from original righteousness." But what degree of righteousness can be possessed by those who are gone to the farthest possible distance from it, remains for his lordship to ascertain. If, after reading the foregoing implication, a person could feel surprise at any thing advanced by his lordship, it would be at his assertion, "that this is the *plain* and *obvious* sense of the passage."—The Bishop tells us, that "the Assembly of Divines in the reign of Charles the First proposed to omit the words 'man is very far gone from original righteousness,' and to substitute for them, 'man is wholly deprived of original righteousness.'—And it is curious to observe, that he imputes this proposal to an attachment "to the peculiar tenets of Calvin," and a wish "to reform our articles according to the Calvinistic Creed." But the above extract shows that Calvin did not altogether approve of this definition; and whether the article required any alteration to conform it to

the Calvinistic Creed, no reader of the passages can be at any loss to decide.

Dr. T. further insists, that "the articles does not pronounce with the Calvinists, that man *of his own nature can perform nothing but evil.*" If any reasonable doubt could be entertained respecting the meaning of the article, it must be entirely removed by this passage from the Homilies which contains the same sentiment, and nearly in the same language here condemned as Calvinistic.

CHAPTER III.

The Light of Nature insufficient.

CHURCH OF ENGLAND.

CALVIN.

Have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved.—*Col. Good Frid.*

They also are to be had accursed, that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.—*Art. 18.*

St. Ambrose concludeth in a few words, saying, He that by nature would withstand vice, either by natural will, or reason, he doth in vain garnish the time of this

I do not deny that some judicious and apposite observations concerning God may be found scattered in the writings of the philosophers; but they always betray a confused imagination. The Lord afforded them, as we have before observed, some slight sense of his divinity, that they might not be able to plead ignorance as an excuse for impiety, and sometimes impelled them to say things, by the confession of which they might themselves be convinced. But they saw the objects presented to their view in such a manner, that by the sight they were not even directed to the truth, much less did they arrive at it. Just as a man, who is travelling by night across a field, sees the coruscations of lightning extending for a moment

life, and attaineth not the very true virtues.—1 *Hom. on good works*, p. 28.

far and wide, but with such an evanescent view, that so far from being assisted by them in proceeding on his journey, he is re-absorbed in the darkness of the night, before he can advance a single step.—*Institut. l. 2. c. 2. s. 18.*

Dr. Tomline is of opinion, that “the Gentiles, through the natural suggestions of their own minds, discharge the moral duties enjoined by the law of Moses.” p. 8.—that “the works of creation, and the law written upon men’s hearts, always supplied a ground for faith and a rule for practice. At every period of the world, to fear God and to work righteousness, have been discoverable and practicable duties. The virtuous Heathen, the obedient Jew, and the sincere Christian, will all owe their salvation to the precious blood of the Lamb slain.” p. 262. His lordship tells us, that “the Church of England maintains, that whosoever at the great day of final account shall be found to have lived conformably to the will of God according to the light afforded them, will be rewarded with eternal happiness through the merits of the blessed Jesus, and that the rest of mankind will be consigned to everlasting punishment.” p. 282. But *where* “the Church of England maintains” this, his lordship has not informed us. How different is his view of the state of heathens from that in the above collect and article! “He that believeth shall be saved. But how shall they believe in him of whom they have not heard?”

CHAPTER IV.

Extent of Human Depravity.

CHURCH OF ENGLAND.

All men are conceived and born in sin (and that which is born of the flesh is flesh), and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions.—*Baptism of such as are of riper years.*

We have of our ownselves nothing to present us to God.—1 *Hom. on repentance*, p. 326.

These sentences (good people) unto a natural man, seem mere absurdities. contrary to all reason. For a natural man, as St. Paul saith, understandeth not the things that belong to God; neither can he so long as old Adam dwelleth in him.—2 *Hom. on certain places of scripture*, p. 225.

The Holy Ghost, in writing the holy scriptures, is in

CALVIN.

Are all our industry, perspicacity, understanding, and care so depraved, that we cannot conceive or meditate any thing that is right in the sight of God? To us, who do not contentedly submit to be stripped of the acuteness of our reason, which we esteem our most valuable endowment, this appears too harsh. But in the estimation of the Holy Spirit, who knows that all the thoughts of the wisest of men are vain, and who plainly pronounces every imagination of the human heart to be only evil, such a representation is consistent with the strictest truth. If whatever our mind conceives, agitates, undertakes and performs, be invariably evil, how can we entertain a thought of undertaking any thing ac-

nothing more diligent, than to pull down man's vain glory and pride, which of all vices is most universally grafted in all mankind, even from the first infection of our first father Adam.—1 *Hom. on the misery of man*, p. 6.

Such is the power of the Holy Ghost to regenerate men, and as it were to bring them forth anew, so that they shall be nothing like the men that they were before. Neither doth he think it sufficient, inwardly to work the spiritual and new birth of man, unless he do also dwell and abide in him.—1 *Hom. Whitsunday*, p. 280.

Let us, throughout our whole lives, confess all good things to come of God, of what name or nature soever they be; not of these corruptible things only, whereof I have now last spoken, but much more of all spiritual graces behovable for our soul; without whose goodness no man is called to faith or stayed therein.—2 *Rogation Hom.* p. 296.

Again, St. Peter saith, It

ceptable to God, by whom nothing is accepted but holiness and righteousness?

Nor does the scripture teach us, that our minds are illuminated only on one day so as to enable them to see afterwards without further trouble; for the passage just quoted from Paul, relates to continual advances and improvements. And this is clearly expressed by David, in these words, "With my whole heart have I sought thee: O let me not wander from thy commandments."* For after having been regenerated and made a more than common progress in true piety, yet he still confesses his need of perpetual direction every moment, lest he should decline from the knowledge which he possesses. Therefore, in another place, he prays for the renewal of a right spirit, which he had lost by his sin;† because it belongs to the same God to restore that which he originally bestowed but of which we have been for a time deprived.—*Institut. l. 2. c. 2. s. 25.*

* Psalm, cxix. 10.

† Psalm, li. 10.

CHURCH OF ENGLAND.

is of God's power that ye be kept through faith to salvation. It is of the goodness of God that we falter not in our hope unto him.—3 *Rogation Hom.* p. 297.

Dr. Tomline maintains, “that every good affection was not eradicated from the human heart,” and that “man did not become by the fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment,” p. 3.—“That there is some honesty, *some goodness of heart* in the human race,” p. 14.—“That there is at least a degree of righteousness in some men,” p. 11.—That “a law given by a righteous and merciful God proves the possibility of obedience,” p. 6.—That “obedience is our *practicable* duty, or it would not have been commanded,” p. 78. If this be correct, the law contains no command that we are incapable of obeying, and consequently we are capable of perfect obedience. For what is perfect obedience but the fulfilment of our duty as commanded by the law? This, his lordship says, is “*practicable*, or it would not have been commanded.” Yet with a self-contradiction by no means unusual for him, he says in another place, that, “men, as they now are, are not *capable of perfect obedience*,” p. 174. But if the law contains any commands which men as they now are are not capable of perfectly obeying, such commands are not practicable by them, and therefore, according to his lordship's reasoning, can form no part of our duty, but must be inconsistent with the character of a righteous and merciful God. But a divine law, *holy, just, good*, and absolutely *perfect*, requiring

only imperfect obedience, is too absurd a supposition to need any further remark. If his lordship means that "man is not incorrigible or incapable of amendment," by the grace of the gospel, the observation is irrelevant to the present subject of original sin, and is what no Christian denies. If his meaning be, that man can correct and amend himself "by his own natural strength and good works before the grace of Christ and the inspiration of his Spirit,"* which his argument seems to require, nothing needs be added to prove this completely at variance with the doctrine of the Church.

* Art. 10 & 13.

CHAPTER V.

Grace necessary to Holiness.

CHURCH OF ENGLAND.

CALVIN.

Grant to us, Lord, we beseech thee, the spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord.—*Col. 9 after Trin.*

Of ourselves and by ourselves we have no goodness, help, nor salvation: but contrarywise, sin, damnation, and death everlasting. Which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ: for in ourselves (as of ourselves) we find nothing whereby we may be delivered from this miserable captivity, into the which we were

Man neither rationally chooses as the object of his pursuit that which is truly good for him according to the excellence of his immortal nature, nor takes the advice of reason, nor duly exerts his understanding: but without reason, without reflection, follows his natural inclination, like the herds of the field. It is therefore no argument for the liberty of the will that man is led by natural instinct to desire what is good: but it is necessary that he discern what is good according to right reason, that as soon as he knows it he choose it, and as soon as he has chosen it he pursue it. To remove every difficulty, we must advert to two instances of false reasoning. For the desire here intended is not a proper mo-

CHURCH OF ENGLAND.

CALVIN.

cast, through the envy of the devil, by breaking of God's commandment in our first parent Adam. We are all become unclean, but we all are not able to cleanse ourselves, nor to make one another of us clean. We are by nature the children of God's wrath, but we are not able to make ourselves the children and inheritors of God's glory. We are sheep that run astray, but we cannot of our own power come again to the sheep-fold ; so great is our imperfection and weakness. —*2d Hom. on the misery of man*, p. 10.

perfection of their nature argues liberty in them ; let us consider in some other particulars, whether the will be in every part so entirely vitiated and depraved, that it can produce nothing but what is evil ; or whether it retain any small part uninjured which may be the source of good desires.—*Institut. l. 2. c. 2. s. 26.*

CHURCH OF ENGLAND.

CALVIN.

St. Paul, in many places, painteth us out in our colours, calling us the children of the wrath of God when we be born : saying also, that we cannot think a good thought, of ourselves ; much less can we say well,

tion of the will, but a natural inclination ; and the good in question relates not to virtue or righteousness, but to condition ; as when we say a man is well or in good health. Lastly, though man has the strongest desire after what is good, yet he does not pursue it. There is no man to whom eternal felicity is unwelcome, yet no man aspires to it without the influence of the Spirit. Since, therefore, the desire of happiness natural to man furnishes no argument for the liberty of the will, any more than a tendency in metals and stones towards the perfection of their nature argues liberty in them ; let us consider in some other particulars, whether the will be in every part so entirely vitiated and depraved, that it can produce nothing but what is evil ; or whether it retain any small part uninjured which may be the source of good desires.—*Institut. l. 2. c. 2. s. 26.*

If we allow that men destitute of grace have some motions towards true goodness though ever so feeble, what answers' we give to the apostle, who denies that we are sufficient of ourselves even to conceive a good

or do well, ourselves.—1
Hom. on the misery of man,
p. 8.

Grant that by thy holy
inspiration we may think
those things that be good,
and by thy merciful guiding
may perform the same.—
Col. 5 after East.

thought? * What reply shall
we make to the Lord, who
pronounces by the mouth of
Moses, that every imagina-
tion of the human heart is
only evil? †

Nor would there be any
consistency in the assertion
of Paul, that “it is God
which worketh in us to
will,” ‡ if any will preceded
the grace of the spirit.—*In-*
stitut. l. 2. c. 2. s. 27.

Dr. Tomline gives it as his opinion, that “The
Holy Spirit points out the way to health, and truth,
and life; but it rests with ourselves whether we
will follow its directions.” p. 62. Here again we
find great dissonance between the church and the
bishop.

* 2 Cor. iii. 5.

† Gen. viii. 21.

‡ Phil. iii. 13.

CHAPTER VI.

Doctrine of the Will.

CHURCH OF ENGLAND.

The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength and good works to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.—*Art. 10.*

Because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed.—*Col. 1 after Trin.*

Stir up, we beseech thee, O Lord, the wills of thy faithful people; that they,

CALVIN.

The will therefore is so bound by the slavery of sin, that it cannot excite, much less apply itself, to any thing good; for such a disposition is the beginning of a conversion to God, which the scriptures attribute wholly to divine grace.—*Institut. l. 2. c. 3. s. 5.*

When God commands us to the pursuit of what is right, all that belongs to our own will is removed; and what succeeds to it is wholly from God. The will I say is removed, not considered as a faculty, for in the conversion of a man, the original properties of our nature remain entire. I say also, that it is created anew; not that the will then begins to exist, but that it is then converted from an evil one to a good one. This I affirm to

plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded.—*Col. 25* after *Trin.*

be done entirely by God, because, according to the testimony of the same apostle, “we are not sufficient even to think.”* Therefore he elsewhere declares, not

merely that God assists the infirmity of our will, or corrects its depravity, but that he “worketh in us to will.”† Whence it is easy to infer, what I have before remarked, that whatever good is in the will, it is the work of grace alone.—*Institut. l. 2. c. 3. s. 6.*

Dr. Tomline says, “Our reformers, in framing this (tenth) article, were cautious not to deny to man all exercise of free-will in the formation of religious principle, or the discharge of religious duty. They were too well acquainted with scripture, and entertained too just notions of the character of moral responsible beings, to intend any such degradation of human nature.” p. 55. “To what purpose would this advice (“Take heed how ye hear,” *Luke viii. 18*) be given, if men had not the power of resisting the wiles of the devil, of supporting the trials of persecution, and of withstanding the temptation of the riches and treasures of this world?” “God gives to every man, through the means of his grace, a power to perform the conditions of the gospel:—a power, the efficacy of which depends upon the exertion of the human will.” p. 64. How must the writer of these passages have deceived himself, if he really believed them to be consistent with the language of the church as quoted above!

* 2 Cor. iii. 5.

† Phil. ii. 13.

CHAPTER VII.

Every grace a gift of God.

CHURCH OF ENGLAND.

CALVIN.

God therefore, for his mercy's sake, vouchsafe to purify our minds, through faith in his son Jesus Christ, and to instil the heavenly drops of his grace into our hard stony hearts to supple the same.—2 *Hom. on certain places of scripture*, p. 229.

All spiritual gifts and graces come especially from God. Let us consider the truth of this matter, and hear what is testified, first, of the gift of faith, the first entry into the christian life, without the which, no man can please God. For St. Paul confesses it plainly to be God's gift; saying, Faith is the gift of God. It is verily God's work in us, the charity wherewith we love

Since good volitions and good actions both spring from faith, it must be considered whence faith itself originates. Now, since the whole scripture proclaims it to be the gratuitous gift of God, it follows, that it is of mere grace when we, who are naturally and entirely prone to evil, begin to will any thing that is good. Therefore the Lord, when he mentions these two things in the conversion of his people, that he takes away from them a stony heart and gives them a heart of flesh, plainly shows, that what springs from ourselves must be removed in order that we may be converted to righteousness, and that what succeeds in its place proceeds

our brethren. If after our fail we repent, it is by him that we repent, which reacheth forth his merciful hand to raise us up. If any will we have to rise, it is he that preventeth our will, and disposeth us thereto. If after contrition we feel our consciences at peace with God through remission of our sin, and so be reconciled again to his favour, and hope to be his children, and inheritors of everlasting life; who worketh these great miracles in us? our worthiness, our deservings and endeavours, our wits and virtue? Nay, verily, St. Paul will not suffer flesh and clay to presume to such arrogancy; and therefore saith, All is of God, who hath reconciled us unto himself by Jesus Christ.—*3 Rogation Hom.* p. 297.

The bishop's opinion respecting faith is, that "it is the joint result of human exertion and divine grace." p. 54. In another place he speaks of baptism as "imparting the Holy Ghost to those who shall *previously* have repented and believed." p. 29. But what divine grace is exerted antecedently to any communication of the Holy Ghost?

CHAPTER VIII.

No Goodness without Regeneration.

CHURCH OF ENGLAND.

Almighty God, we humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires: so by thy continual help we may bring the same to good effect.—*Col. East. Day.*

Almighty God, who seest that we have no power of ourselves to help ourselves; keep us—inwardly in our souls that we may be defended—from all evil thoughts which may assault and hurt the soul.—*Col. 2 Sun. in Lent.*

CALVIN.

In this manner therefore the Lord both begins and completes the good work in us: that it may be owing to him that the will conceives a love for what is right, that it is inclined to desire, and is excited and impelled to endeavour to attain it; and then that the choice, desire, and endeavour do not fail, but proceed even to the completion of the effect; lastly, that a man proceeds with constancy in them, and perseveres even to the end.—*Institut. l. 2. c. 3. s. 9.*

For it is very certain, that where the Grace of God reigns, there is such a promptitude of obedience. But whence does this arise but from the spirit of God, who, uniformly consistent with himself, cherishes and strengthens to a constancy of perseverance that disposition of obedience which he first originated?—*Institut. l. 2. c. 3. s. 11.*

Where the Holy Ghost worketh, there nothing is impossible: as may further also appear by the inward regeneration and sanctification of mankind. When Christ said to Nicodemus, "unless a man be born anew of water and the spirit, he cannot enter into the kingdom of God," he was greatly amazed in his mind, and began to reason with Christ, demanding how "a man might be born when he was old." "Can he enter," saith he, "into his mother's womb again, and so be born anew?" Behold a lively pattern of a fleshly and carnal man. He had little or no intelligence of the Holy Ghost, and therefore he goeth bluntly to work, and asketh how this thing were possible to be true? Whereas otherwise, if he had known the great power of the Holy Ghost in this behalf, that it is he which inwardly worketh the regeneration and new birth of mankind; he would never have marvelled at Christ's words, but would rather take occasion thereby to praise and glorify God. —The Father to create, the Son to redeem, the Holy Ghost to sanctify and rege-

But how does the Lord operate in good men to whom the question principally relates? When he exerts his kingdom within them, he by his spirit restrains their will, that it may not be hurried away by unsteady and violent passions according to the propensity of nature: that it may be inclined to holiness and righteousness, he bends, composes, forms, and directs it according to the rule of his own righteousness: that it may not stagger or fall, he establishes and confirms it by the power of his spirit. For which reason Augustine says, "you will reply to me, then we are actuated, we do not act. Yes, you both act and are actuated; and you act well when you are actuated by that which is good. The Spirit of God who actuates you, assists those who act, and calls himself a helper, because you also perform something." In the first clause he inculcates that the agency of man is not destroyed by the influence of the spirit, because the will which is guided to aspire to what is good, belongs to his nature. But the inference which he im-

nerate: whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the fierce and mighty working of God's Holy Spirit, which is within us. For it is the Holy Ghost, and no other thing, that doth quicken the minds of men, stirring up good and holy motions in their hearts, which are agreeable to the will and commandment of God; such as otherwise of their own corrupt and perverse nature they should never have. "That which is born of the flesh is flesh." As who should say, Man of his own nature is fleshly and carnal, corrupt and naught, sinful and disobedient to God, **WITHOUT ANY SPARK OF GOODNESS** in him, *without any virtuous or godly motion, only given to evil thoughts and wicked deeds.* As for the works of the spirit, the fruits of faith, charitable and godly motions; if he have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus.—Such

mediately subjoins, from the term help, that we also perform some things, we should not understand in such a sense, as though he attributed any thing to us independently: but in order to avoid encouraging us in indolence, he so reconciles the divine agency with ours, that to will is from nature, to will what is good is from grace.—*Institut. l. 2. c. 5. s. 14.*

Let us hold this then as an undoubted truth which no opposition can ever shake, that the mind of man is so completely alienated from the righteousness of God, that it conceives, desires, and undertakes every thing that is impious, perverse, base, impure, and flagitious: that his heart is so thoroughly infected by the poison of sin, that it cannot produce any thing but what is corrupt: and that if at any time they do any thing apparently good, yet the mind always remains involved in hypocrisy and fallacious obliquity, and the heart enslaved by its inward perverseness.—*Institut. l. 2. c. 5. s. 19.*

CHURCH OF ENGLAND.

is the power of the Holy Ghost to regenerate men, and, as it were, to bring them forth anew, so that they shall be nothing like the men that they were before. 1 *Hom. for Whit.* p. 279, 280.

Dr. Tomline says, “ we can by no means allow the inferences attempted to be drawn from them (that is from the words of the ninth article) by modern Calvinistic writers, namely, that ‘ of our own nature we are **WITHOUT ANY SPARK OF GOODNESS** in us,’ and that man has no ‘ ability or disposition whatever with respect either to faith or good works.” If these inferences be really Calvinistic when drawn by modern writers, can they be anti-Calvinistic when found in the Homilies of the Church?—Here then we have what is equivalent, or perhaps superior, to an admission from his lordship himself, that in this instance at least the Homilies are in harmony with the Calvinists. To compliment his lordship as having displayed any polemical acuteness on this occasion, would violate the obligations of truth. What must we think of his professions of approbation of the homilies and articles, when the doctrine contained in them, and even the language used to express it, are such as he ‘ **CAN BY NO MEANS ALLOW?**’ Speaking of the 3,000 converted on the day of Pentecost, his lordship says, “ the faith of those men was *not* suddenly communicated by the supernatural operation of the *Holy Ghost*, but was the *natural and progressive* effect of what they saw and heard,” p. 23; and of the inhabitants of Samaria, who were converted under the preach-

ing of Philip, he says, "The *conversion* of these persons also *was owing* to the *exercise of their own natural powers.*" p. 23. Is it possible to frame positions more contradictory to the doctrine of the Homilies?

CHAPTER IX.

The Author of Spiritual Life.

CHURCH OF ENGLAND.

CALVIN.

Unless the Holy Ghost had been always present, governing and preserving the church from the beginning; it could never have sustained so many and great brunts of affliction and persecution, with so little damage and harm as it hath. And the words of Christ are most plain in this behalf, saying, that the spirit of truth should abide with them for ever; that he would be with them always, (he meaneth by grace, virtue, and power,) even to the world's end. Also, in the prayer that he made to his Father, a little before his death, he maketh intercession not only for himself and his apostles, but indifferently for all them that should believe in

And here it will be proper to notice the titles by which the scriptures distinguish the spirit, where it treats of the commencement, progress, and completion of our salvation. First, he is called the spirit of adoption*, because he witnesses to us the gratuitous benevolence of God, with which God the Father hath embraced us in his beloved and only begotten son, that he might be a father to us, and animate us to confidence to pray, and even dictates expressions so that we may boldly cry Abba, Father. For the same reason he is said to be the earnest and seal of our inheritance;† because while we are pilgrims and strangers

* Rom. viii. 15.

† 2 Cor. i. 22. Eph. i. 13, 14.

him through their words : that is, to wit, for his whole church. Again St. Paul saith, If any man have not the spirit of Christ, the same is not his. Also in the words following, We have received the spirit of adoption, whereby we cry, Abba, Father. Hereby then it is evident and plain to all men, that the Holy Ghost was given not only to the apostles, but also to the whole body of Christ's congregation ; although not in like form and majesty as he came down at the feast of Pentecost.—2 *Hom. for Whitsunday*, p. 282.

“God give us grace (good people) to know these things, and to feel them in our hearts. This knowledge and feeling is not in ourself. By ourself it is not possible to come by it.—Let us, therefore, meekly call upon that bountiful spirit, the Holy Ghost, which proceedeth from our Father of mercy, and from our mediator Christ, that he would assist us, and inspire us with his presence ; that in him we

in the world and resemble persons dead, he infuses into us such life from heaven, that we are certain of our salvation being secured by the divine faithfulness and care. Whence he is also said to be “life because of righteousness,”* he is frequently called water ; as in Isaiah, “Ho every one that thirsteth, come ye to the waters.”† Again, “I will pour water upon him that is thirsty, and floods upon the dry ground.”‡ To which corresponds the invitation of Christ, just quoted, “If any man thirst, let him come unto me.”§ He sometimes however receives this appellation from his purifying and cleansing energy : as in Ezekiel, where the Lord promises clean water to cleanse his people from their impurities.¶ And because he restores to life and vigour, and continually supports those whom he hath animated, with the oil of his grace, he thence obtains the name of “unction.”¶ Again, because he daily consumes the vices of our concupiscence,

* Rom. viii. 10,

† Is. xlv. 3.

‡ Ezek. xxxvi. 25.

† Is. lv. 1.

§ John, vii. 37.

¶ 1 John, ii. 20.

may be able to hear the goodness of God declared unto us to our salvation. For, without his lively and secret inspiration, can we not once so much as speak the name of our mediator, as St. Paul plainly testifieth: no man can once name our Lord Jesus Christ, but in the Holy Ghost.—St. Paul saith, that no man can know what is of God, but the Spirit of God. As for us, saith he, we have received, not the spirit of the world, but the spirit which is of God; for this purpose, that we might know the things that be given us by Christ.—

He hath ransomed sin, overcome the devil, death, and hell, and hath victorious-

ly gotten the better hand of them all, to make us free and safe from them. And knowing that we be, by this benefit of his resurrection, risen with him by our faith, unto life everlasting; being in full surety of our hope, that we shall have our bodies likewise raised from death, to have them glorified in immortality, and joined to his glorious body: having, in the mean while, this holy spirit within our hearts as a seal and pledge of our everlasting inheritance. By whose assistance we be replenished with all righteousness; by whose power we shall be able to subdue all our evil affections rising against the pleasure of God.”—*Hom. on the resurrection*, p. 265, 266.

and inflames our hearts with the love of God and the pursuit of piety, from these effects he is justly called “fire.”* Lastly, he is described to us as a fountain, whence we receive all the emanations of heavenly riches; and as the hand of God, by which he exerts his power: because by the breath of his power he inspires us with divine life, so that we are not now actuated from ourselves but directed by his agency and influence: so that if there be any good in us, it is the fruit of his grace, whereas our characters, without him, are darkness of mind and perverseness of heart.—*Institut. l. 3. c. 1. s. 3.*

* Luke iii. 16.

CHURCH OF ENGLAND.

“If any gift we have, werewith we may work to the glory of God and profit of our neighbour; all is wrought by his own and self-same spirit, which maketh his distributions peculiarly to every man as he will.”—3 *Rogation Hom.* p. 299.

Dr. Tomline is of opinion “that the graces and virtues, on which salvation depends, are the joint or common operation of the supernatural power of the Holy Ghost, and of the natural powers of man.” p. 42. Surely Dr. Tomline must consider the language of the 19th article respecting the Church of Rome equally applicable to the Church which pronounces the Homilies to contain a wholesome doctrine, and which, it cannot be denied, “hath erred in matters of faith,” if there be any truth in the sentiment now quoted from his lordship.

CHAPTER X.

The Spirit applies the Word.

CHURCH OF ENGLAND.

In reading of God's word, he most profiteth not always, that is most ready in turning of the book, or in saying of it without the book ; but he that is most turned into it ; that is most inspired with the Holy Ghost ; most in his heart and life altered and changed into the thing which he readeth.—1 *Hom. on the knowledge of scripture*, p. 3.

illumination of the holy spirit. Whence, also, it appears that faith is far superior to human intelligence. Nor is it enough for the mind to be illuminated by the spirit of God, unless the heart also be strengthened and supported by his power.—*Institut. l. 3. c. 2. s. 33.*

CHURCH OF ENGLAND.

We must beware and take heed that we do in no wise think in our hearts, imagine,

CALVIN.

This simple and external demonstration of the divine word ought indeed to be fully sufficient for the production of faith ; if it were not obstructed by our blindness and perverseness. But such is our propensity to error, that our mind can never adhere to divine truth, such is our dulness, that we can never discern the light of it. Therefore nothing is effected by the word without the

illumination of the holy spirit. Whence, also, it appears that faith is far superior to human intelligence. Nor is it enough for the mind to be illuminated by the spirit of God, unless the heart also be strengthened and supported by his power.—*Institut. l. 3. c. 2. s. 33.*

CALVIN.

Therefore, as we never can come to Christ unless we are drawn by the spirit

or believe, that we are able to repent aright, or to turn effectually unto the Lord by our own might and strength. For this must be verified in all men, without me ye can do nothing. Again, of ourselves we are not able as much as to think a good thought. And in another place, it is God that worketh in us both the will and the deed. For this cause, though Hieremie had said before, turn unto me, saith the Lord; yet afterwards he saith, Turn thou me, and I shall be turned, for thou art the Lord my God. And therefore, that ancient writer and holy father, Ambrose, doth plainly affirm, that the turning of the heart unto God, is of God; as the Lord himself doth testify by his prophet, saying, And I will give thee an heart to know me, that I am the Lord: and they shall be my people, and I will be their God, for they shall return unto me with their whole heart.—1 *Hom. on repentance*, p. 330, 331.

without any benefit to the blind. But in this respect we

of God, so when we are drawn, we are elevated both in mind and in heart above the reach of our own understanding. For the soul, illuminated by him, receives as it were new eyes for the contemplation of heavenly mysteries, by the splendour of which it was before dazzled. And thus the human intellect, irradiated by the light of the holy spirit, then begins to relish those things which pertain to the kingdom of God, for which before it had not the smallest taste. Wherefore, Christ's two disciples* receive no benefit from his excellent discourse to them on the mysteries of his kingdom, till he opens their understanding that they may understand the scriptures. Thus, though the apostles were taught by his divine mouth, yet "the spirit of truth"† must be sent to them to instil into their minds the doctrine which they had heard with their ears. The word of God is like the sun, shining on all to whom it is preached, but

* Luke xxiv. 25—31.

† John xvi. 13.

CALVIN.

are all blind by nature; therefore it cannot penetrate into our mind unless the internal teacher, the spirit, makes way for it by his illumination.—*Institut. l. 3 c. 2. s. 34.*

His lordship pronounces, that “the impression which the truths of the Gospel make upon the minds of men depends upon the manner in which they attend to them, that is, upon the *exercise of their own reason and free will.*” p. 14, 15. How different the language of the Church!

CHURCH OF ENGLAND.

And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *φρονιμα σαρκος*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptised; yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin.—*Art. 9.*

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins

CALVIN.

Thus therefore the children of God are liberated by regeneration from the servitude of sin; not that they have already obtained the full possession of liberty, and experience no more trouble from the flesh; but there remains in them a perpetual cause of contention to exercise them; and not only to exercise them, but also to make them better acquainted with their own infirmity. And on this subject all sound writers are agreed, that there still remains in a regenerate man a fountain of evil, whence continually arise irregular desires which allure and stimulate him to the commission of sin. They

and wickedness we are sore let and hindered in running the race that is set before us ; thy bountiful grace and mercy may speedily help and deliver us. *Col. 4 Sund. Advent.*

acknowledge also, that saints are still so afflicted with the disease of concupiscence, that they cannot prevent being frequently stimulated and incited either to lust, or to avarice, or to ambition, or to other vices.—*Institut. l. 3. c. 3. s. 10.*

But we esteem this to be sin, that man feels any evil desires contrary to the divine law ; and we also assert the depravity itself to be sin, which produces these desires in our minds. We maintain, therefore, that sin always exists in the saints, till they be divested of the mortal body ; because their flesh is the residence of that depravity of concupiscence which is repugnant to rectitude.—*Institut. l. 3. c. 10. s. 10.*

But when God is said “ to cleanse his church ”* from all sin, to promise the grace of deliverance in baptism, and to fulfil it in his elect ; we refer these phrases rather to the guilt of sin than to the existence of sin. In the regeneration of his children, God does indeed destroy the kingdom of sin in them, (for the spirit supplies them with strength which renders them victorious in the conflict,) but it only ceases to reign, it continues to dwell in them. Wherefore we say, that “ the old man is crucified,”† that the law of sin is abolished in the children of God, yet so that some relics remain ; not to predominate over them, but to humble them with a consciousness of their infirmity.—*Institut. l. 3. c. 3. s. 11.*

Dr. Tomline represents “ sinless obedience and unspotted purity in the elect ” as a “ Calvinistic notion.” p. 51.—But till his lordship shall pro-

* Eph. v. 26, 27.

† Rom. vi. 6.

duce authority sufficient to justify this insinuation, he must not be surprised if those whom it so grossly misrepresents should "not hesitate to pronounce" it, as he has done their system, "FALSE AND GROUNDLESS." p. 260.

CHAPTER XI.

The Nature and Necessity of Good Works.

CALVIN.

The scripture plan, of which we are now treating, consists chiefly in these two things. The first, that a love of righteousness, to which we have otherwise no natural propensity, be instilled and introduced into our hearts: the second, that a rule be prescribed to us to prevent our taking any devious steps in the race of righteousness. Now in the recommendation of righteousness, it uses a great number of very excellent arguments, many of which we have before noticed on different occasions, and some we shall briefly touch on in this place. With what better foundation can it begin, than when it admonishes us that we ought to be holy, because *our God is holy*?* For when we were dispersed like scattered sheep, and lost in the labyrinth of the world, he gathered us together again that he might associate us to himself.† When we hear any mention of our union with God, we should remember that holiness must be the bond of it: not that we attain communion with him by the merit of holiness (since it is rather necessary for us in the first place to adhere to him, in order that being endued with his holiness we may follow whither he calls) but because it is a peculiar property of his glory not to have any intercourse with iniquity and uncleanness. Wherefore, also, it

* Lev. xix. 2.

† 1 Pet. i. 16.

teaches that this is the end of our vocation, which it is requisite for us always to keep in view if we desire to obey the divine call. For to what purpose was it that we were delivered from the iniquity and pollution of the world in which we had been immersed, if we permit ourselves to wallow in them as long as we live? Besides, it also admonishes us, that to be numbered among the people of God, we must inhabit the holy city Jerusalem;* which, he having consecrated it to himself, cannot without impiety be profaned by impure inhabitants; whence these expressions, “he shall abide in the tabernacle of the Lord, that walketh uprightly and worketh righteousness, &c.”† because it is very unbecoming the sanctuary which he inhabits to be rendered as filthy as a stable.

And as a further incitement to us, it shows that as God the Father hath reconciled us to himself in Christ, so he hath impressed in him an image to which it is his will that we should be conformed. Now, let these who are of opinion that the philosophers have the only just and orderly systems of moral philosophy, show me in any of their works a more excellent œconomy than that which I have stated. When they intend to exhort us to the sublimest virtue, they advance no argument but that we ought to live agreeably to nature; but the Scripture deduces its exhortation from the true source, when it not only enjoins us to refer our life to God, the author of it, to whom it belongs; but, after having taught us that we are degenerated from the original state in which we were created, adds, that Christ, by whom we have been reconciled to God, is proposed to us as an example, whose character we should exhibit in our lives. What can be required more efficacious than this one consideration? indeed what can be required besides? For if the Lord has adopted us as his sons on this condition, that we exhibit in our life an imitation of Christ the bond of our adoption; unless we addict and devote ourselves to righteousness, we not only

* Is. xxxv. 10.

† Ps. xv. 1, 2. xxiv. 3, 4.

most perfidiously revolt from our Creator, but also abjure him as our Saviour. The Scripture derives matter of exhortation from all the blessings of God which it celebrates to us, and from all the parts of our salvation. It argues, that since God hath discovered himself as a Father to us, we must be convicted of the basest ingratitude, unless we on our part manifest ourselves to be his children; that since Christ hath purified us in the laver of his blood, and hath communicated this purification by baptism, it does not become us to be defiled with fresh pollution; that since he hath united us to his body, we should, as his members, solicitously beware, lest we defile ourselves with any blemish or disgrace; that since he who is our head, hath ascended to Heaven, we ought to divest ourselves of every terrestrial affection, and aspire thither with all our soul; that since the Holy Spirit hath dedicated us as temples to God, we should use our utmost exertions, that the glory of God may be displayed by us; that we ought not to commit any thing which may profane us with the pollution of sin; that since both our soul and our body are destined to heavenly incorruption and a never fading crown, we ought to exert our most strenuous efforts to preserve them pure and incorrupt, until the day of the Lord.* These principles, I say, form the surest foundations for a well regulated life; but nothing resembling them can be found in the writings of the philosophers, who, in the recommendation of virtue, never rise above the natural dignity of man.

And this is a proper place to address those who have nothing but the name and symbol of Christ, and yet would be denominated Christians. But with what face do they glory in his sacred name? For none have any acquaintance with Christ, but those who have obtained the true knowledge of him from the word of the gospel. Now

* Rom. vi. 4. &c. viii. 29. Mal. i. 6. Eph. v. 1. 1 John iii. 1. Eph. v. 26. Heb. x. 10. 1 Cor. vi. 11. 1 Pet. i. 15. 19. 1 Cor. vi. 15. John xv. 3. Eph. v. 23. Col. iii. 1, 2. 1 Cor. iii. 16. vi. 19. 2 Cor. vi. 16. 1 Thess. v. 23.

the apostle denies that any have rightly “learned Christ,” who have not been taught that they must “put off the old man which is corrupt according to the deceitful lusts, and put on Christ.”* Their knowledge of Christ then is proved to be a false and injurious pretence, with whatever eloquence and volubility they may talk concerning the gospel. For it is a doctrine, not of the tongue, but of the life; and is not apprehended merely with the understanding and memory, like other sciences, but is then only received when it possesses the whole soul, and finds a seat and residence in the inmost affection of the heart. Let them therefore either cease to insult God by boasting themselves to be what they are not, or show themselves disciples not unworthy of Christ their master. We have allotted the first place to the doctrine which contains our religion; because it is the origin of our salvation; but that it may not be unprofitable to us, it must be transfused into our breast, pervade our manners, and thus transform us into itself. If the philosophers are justly incensed against and banish with disgrace from their society those, who, while they profess an art which ought to be a rule of life, convert it into a sophistical loquacity; with how much better reason may we detest those sophists who are contented to have the gospel on their lips, whilst its efficacy ought to penetrate the inmost affection of the heart, to dwell in the soul, and to affect the whole man with a hundred times more energy than the frigid exhortations of the philosophers!

But I do not require that the manners of a Christian should breathe nothing but the perfect gospel; which nevertheless ought to be the object both of desire and of pursuit. But I do not so rigorously require evangelical perfection as not to acknowledge as a Christian one who has not yet attained to it: for thus, all would be excluded from the church: since no man can be found who is not still at a great distance from it; and many have hitherto

* Eph. iv. 20, 22.

made but a very small progress, whom it would nevertheless be unjust to reject. What then? Let us set before our eyes that mark, to which alone our pursuit must be directed. Let that be prescribed as the goal, towards which we must earnestly tend. For it is not lawful for you to make such a compromise with God, as to undertake part of the duties prescribed to you in his word, and to omit part of them at your pleasure. For in the first place, he every where recommends integrity as a principal branch of his worship, by which he intends a sincere simplicity of heart, free from all guile and falsehood, the opposite of which is a double heart, as though it had been said, that the beginning of a life of uprightness is spiritual, when the internal affection of the mind is unfeignedly devoted to God in the cultivation of holiness and righteousness. But since no man, in this terrestrial and corporeal prison, has strength sufficient to press forward in his course with a due degree of alacrity, and the majority are oppressed with such great debility, that they stagger, and halt, and even creep on the ground, and so make very inconsiderable advances; let us every one proceed according to our small ability, and prosecute the journey we have begun. No man will be so unhappy, but that he may every day make some progress however small. Therefore, let us not cease to do this, that we may be incessantly advancing in the way of the Lord; nor let us despair on account of the smallness of our success: for however our success may not correspond to our wishes, yet our labour is not lost, when this day surpasses the preceding one: provided that with sincere simplicity we keep our end in view and press forward to the goal, not practising self-adulation, nor indulging our evil propensities, but perpetually exerting our endeavours after increasing degrees of amelioration, till we shall have arrived at a perfection of goodness; which indeed we seek and pursue as long as we live, and shall then attain, when, divested of all corporeal infirmity, we shall be ad-

mitted by God into complete communion with him.—*Institut. l. 3. c. 6. s. 2—5.*

The Formularies of the Church of England would furnish passages in perfect unison with this extract from Calvin on the nature and obligations of the piety and virtue essential to the character of a real Christian. But it would be superfluous to adduce them, as the tendency of the system of the Church to produce a virtuous and holy life, is not disputed by any of the parties in this controversy. This long extract from the Institutes is given in order to exhibit the moral and holy tendency, the practical efficacy, of Calvinistic doctrines, as stated by that eminently good as well as great man. In contrast to this quotation I cannot forbear introducing in this place a few passages from the sixth chapter of Dr. Tomline's work. That chapter bears the following title:—"QUOTATIONS FROM THE ANCIENT FATHERS OF THE CHRISTIAN CHURCH, FOR THE PURPOSE OF PROVING THAT THE EARLIEST HERETICS MAINTAINED OPINIONS GREATLY RESEMBLING THE PECULIAR TENETS OF CALVINISM." Of the propriety of this title every reader will form his own judgment. His lordship first quotes from Irenæus.

"There being, therefore, three substances, they, the Valentinians, assert, that the material (which they also call left-handed) necessarily perishes, as being incapable of receiving any breath of incorruption; that the animal (which they also call right-handed) as being in the middle between the spiritual and the material, goes the way to which

it inclines; that the spiritual is sent forth, that it may be formed here in conjunction with the animal, being instructed together with it. And this, they say, is the salt and light of the world. For the animal substance has need of sensible instructions. For which reason they say, that the world was formed, and that the Saviour came to this animal substance, since it is endowed with free-will, that he might save it. (They further assert) that matter is incapable of salvation."——“They say, that they themselves, whatever material actions they do, are not at all hurt, nor do they lose the spiritual substance. Wherefore, those of them who are the most perfect, do without fear all things which are forbidden, of which the Scriptures affirm, that they who do such things shall not inherit the kingdom of God.”——After enumerating a great variety of dreadful crimes, of which these men were guilty, he adds, “And doing many other abominable and ungodly things, they inveigh against us, who, from the fear of God, are cautious not to sin even in thought or word, as idiots and fools, but they extol themselves; calling themselves perfect, and the elect seed.” pp. 512, 513, 514. In a note at the foot of this page, some of these practices are specified in a Latin quotation. I shall translate part of it. “Without the least fear or shame, they (the Valentinians) abandoned themselves to fornications, incests, adulteries, and all the foulest lusts; in consequence of a belief that licentiousness and a life of the vile sensuality which they practised, would not deprive them of the divine grace and salvation.” p. 514.

“Subdividing souls themselves, they say that some are *by nature* good, and some bad.” p. 514.

“ He (Irenæus) says, that one of the doctrines of Simon Magus was, “ that those who trust in HIM and HIS HELENA should have no further care, and that they are free to do what they like ; for that men are saved according to HIS grace, but not according to just works.” p. 515.

“ This man was glorified by multitudes as God, and taught that he was the same person who appeared among the Jews as the Son, in Samaria descended as the Father, and would come to the rest of the nations as the Holy Spirit ; that he was the supreme power, that is, the Being who is over all things, the Father.—This man led about with him a woman of Tyre, a city of Phœnicia, a prostitute whom he had purchased, called Helena, saying that she was the first conception of his mind, the mother of all things, by whom, in the beginning, he had conceived in his mind to make angels and archangels.—(Translated from the Latin note, p. 515.)

“ He (Saturninus) first asserted, that there are two sorts of men formed by the angels, the one good, the other bad.

“ They (the Valentinians) say, that some men are *good by nature*, and some bad.

“ Tertullian also says, that Saturninus maintained that man was created by the angels.”—p. 515.

But we should ask his lordship, where can any thing “ RESEMBLING” the unintelligible jargon of some of these quotations be found in the writings of Calvinists? Do Calvinists assert any man to be GOOD BY NATURE? Have they not incurred his lordship’s censure for maintaining, in the language of the Homilies, that “ OF OUR OWN NATURE

WE ARE WITHOUT ANY SPARK OF GOODNESS IN US?" Do Calvinists maintain, "THAT MAN WAS CREATED BY THE ANGELS?" What is there among Calvinists "RESEMBLING" TRUST IN SIMON MAGUS AND HIS HELENA, or an expectation of being SAVED ACCORDING TO THE GRACE OF SIMON MAGUS or any other man? Does his lordship intend to charge the Calvinists with the commission and vindication of the abominable crimes here imputed to these early heretics? If not, why are these things introduced in this chapter of pretended RESEMBLANCES? If such an accusation be really designed by him, why has he not accompanied it with something like proof? What is accusation without proof, but mere slander? How incompatible is the character of a false accuser with that of a Christian Bishop! Through what a different medium will the humblest of these, now despised, teachers be hereafter viewed, who at the final audit shall be acknowledged as having been the instrument of "turning" even one "sinner from the error of his way!" My sincere wish on behalf of his lordship is, that he may so "do the work of an evangelist" as to have numerous seals to his ministry, who shall be his "crown of rejoicing" in that day which shall "declare every man's work of what sort it is."

CHAPTER XII.

Justification by Faith.

CHURCH OF ENGLAND.

CALVIN.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the homily of justification.—*Art.* 11.

It is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that our sins are forgiven us, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom.—1 *Hom. on fasting*, p. 165.

Whose mediation (*i.e.* the mediation of Christ) was so

Let us first explain the meaning of these expressions, **TO BE JUSTIFIED IN THE SIGHT OF GOD, TO BE JUSTIFIED BY FAITH OR BY WORKS.** He is said to be **JUSTIFIED IN THE SIGHT OF GOD**, who in the divine judgment is reputed righteous and accepted on account of his righteousness: for as iniquity is abominable to God, so no sinner can find favour in his sight, as a sinner, or so long as he is considered as such. Wherever sin is, therefore, it is accompanied with the wrath and vengeance of God. He is justified, who is considered, not as a sinner, but as a righteous person, and on that account stands in safety before the tribunal of God, where all sinners are confounded and ruined. As, if an innocent man be

CHURCH OF ENGLAND.

acceptable to God the Father, through his absolute and perfect obedience, that he took his act for a full satisfaction of all our disobedience and rebellion : whose righteousness he took to weigh against our sins ; whose redemption he would have stand against our damnation.—3 *Rogation Hom.* p. 297.

BY WORKS, whose life discovers such purity and holiness as to deserve the character of righteousness before the throne of God ; or who by the integrity of his works can answer and satisfy the divine judgment. On the other hand, he will be JUSTIFIED BY FAITH, who being excluded from the righteousness of works, apprehends by faith the righteousness of Christ, invested in which, he appears, in the sight of God, not as a sinner, but as a righteous man. Thus we simply explain justification to be an acceptance, by which God receives us into his favour, and esteems us as righteous persons. And we say, that it consists in the remission of sins and the imputation of the righteousness of Christ.—*Institut. l. 3. c. 11. s. 2.*

CHURCH OF ENGLAND.

God sent his only son, our Saviour Jesus Christ, into this world, to fulfil the law for us ; and by shedding of his most precious blood, to make a sacrifice and satisfac-

CALVIN.

brought under an accusation before the tribunal of a just judge, when judgment is passed according to his innocence, he is said to be justified or acquitted before the judge ; so he is justified before God, who, not being numbered among sinners, has God for a witness and assertor of his righteousness. Thus he must be said, therefore, to be JUSTIFIED

CALVIN.

But with respect to the present subject, when Paul says, “ the scripture foresaw that God would justify the heathen through faith,”* what can we understand but

* Gal. iii. 8.

CHURCH OF ENGLAND.

CALVIN.

tion, or (as it may be called) amends to his Father for our sins.—*Homily of salvation*, P. 1. p. 12.

With his endless mercy, he joined his most upright and equal justice. His great mercy he showed unto us, in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made upon our parts; which thing, by us, had been impossible to be done. And whereas it lay not in us that to do, he provided a ransom for us, that was the most precious body and blood of his own most dear and best beloved son Jesus Christ; who, besides this ransom, fulfilled the law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfil the mystery of our redemption.—Christ is the end of the law unto righteousness, to every one that believeth.—*Ibid.* p. 13.

The apostle toucheth three things specially, which must go together in our justification. Upon God's part, his great mercy and grace. Up-

that God imputes righteousness through faith? Again, when he says that God "justifieth the ungodly which believeth in Jesus,"* what can be the meaning but that he delivers him by the blessing of faith, from the condemnation deserved by his ungodliness? He speaks still more plainly in the conclusion, when he thus exclaims, "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who also maketh intercession for us."† For it is just as if he had said, who shall accuse them whom God absolves? Who shall condemn those for whom Christ intercedes? Justification therefore is no other than an acquittal from guilt of him who was accused, as though his innocence had been proved. Since, therefore, God justifies us through the mediation of Christ, he acquits us, not by an admission of our personal innocence, but by an imputation of righteousness: so that we who are un-

* Rom. iii. 26. iv. 5.

† Ibid. viii. 33. 34.

on Christ's part, justice ; that is, the satisfaction of God's justice, or the price of our redemption, by the offering of his body, and the shedding of his blood ; together with fulfilling of the law perfectly and thoroughly. And upon our part, true and lively faith in the merits of Jesus Christ, which yet is not ours, but by God's working in us.—*Ibid.*

It pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom, by his death. He, for them, fulfilled the law in his life. So that now, in him, and by him, every true Christian man may be called a fulfiller of the law."—*Ibid.* p. 14.

All the good works that we can do, be imperfect ; and therefore not able to de-

righteous in ourselves, are considered as righteous in Christ. This is the doctrine preached by Paul in the xiiiith chapter of the Acts : "through this man is preached unto you the forgiveness of sins : and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses."* You see that after remission of sins, this justification is mentioned as if by way of explanation : you see clearly that it means an acquittal ; that it is separated from the works of the law ; that it is a mere favour of Christ ; that it is apprehended by faith : you see, finally, the interposition of a satisfaction, where he says, that we are justified from sins by Christ. Thus, when it is said that the publican "went down to his house justified,"† we cannot say that he obtained righteousness by any merit of works. The meaning therefore is, that after he had obtained the pardon of his sins, he was considered as righteous in the sight of God.—*Institut. l. 3. c. 11. s. 3.*

* Acts xiii. 38.

† Luke xviii. 14.

serve our justification : but our justification doth come freely by the mere mercy of God.—1 *Hom. of salvation*, p. 13.

By grace are ye saved, through faith, and that not of yourselves ; for it is the gift of God, and not of works, lest any man should glory. And, to be short, the sum of all Paul's disputation is this : that if justice (*i. e.* justification) come of works, then it cometh not of grace ; and if it come of grace, then it cometh not of works. And to this end tend all the prophets, as St. Peter saith in the xth of the Acts. Of Christ, all the prophets (saith St. Peter) do witness, that through his name, all they that do believe in him, shall receive the remission of sins.—St. Hilary speaketh these words plainly, in the ixth canon upon Matthew, “ Faith only justifieth.” And St. Basil, a Greek author, writeth thus : This is a perfect and whole rejoicing in God, when a man advanceth not himself for his own righteousness, but acknowledgeth himself

Paul certainly describes justification as an acceptance when he says to the Ephesians, “ God hath predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted.”* For the meaning is the same as when in another place we are said to be “ justified freely by his grace.”† But in the fourth chapter to the Romans, he first mentions an imputation of righteousness, and immediately represents it as consisting in remission of sins. “ David,” says he, “ describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven.”‡ &c. He there indeed argues not concerning a branch, but the whole of justification. He also adduces the definition of it given by David, when he pronounces them to be blessed who receive the free forgiveness of their sins. Whence it appears, that this

* Eph. i. 5, 6.

† Rom. iii. 24.

‡ Rom. iv. 6—8.

to lack true justice and righteousness. and to be justified by the only faith in Christ. And Paul (saith he) doth glory in the contempt of his own righteousness, and that he looketh for the righteousness of God by faith. These be the very words of St. Basil. And St. Ambrose, a Latin author, saith these words: This is the ordinance of God, that they, which believe in Christ, should be saved without works, by faith only, freely receiving remission of their sins. Consider diligently (adds the homily) these words, without works,—by faith only,—freely,—we receive remission of our sins. What can be spoken more plainly, than to say, freely, without works, by faith only, we obtain remission of our sins? —*Second part of the Homily of salvation, p. 14, 15.*

Man cannot make himself righteous by his own works, neither in part, nor in the whole. For that were the greatest arrogancy and presumption of man, that antichrist could set up against God, to affirm that a man

righteousness of which he speaks, is simply opposed to guilt. But the most decisive passage of all on this point is, where he teaches us that the grand object of the ministry of the gospel is, that we may “be reconciled to God,”* because he is pleased to receive us into his favour through Christ, “not imputing” our “trespasses unto us.” Let the reader carefully examine the whole context; for when, by way of explanation, he just after adds, in order to describe the method of reconciliation, that Christ, “who knew no sin,”† was “made sin for us,” he undoubtedly means by the term reconciliation no other than justification. Nor would there be any truth in what he affirms in another place, that we are “made righteous by the obedience of Christ,”‡ unless we are reputed righteous before God in him and out of ourselves.—*Institut. l. 3. c. 11. s. 4.*

But as many persons imagine righteousness to be composed of faith and works, let us also prove, before we

* 2 Cor. v. 18, 19.

† 2 Cor. v. 21.

‡ Rom. v. 19.

might, by his own works, take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him: not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved son, our only redeemer, saviour, and justifier.—*Ibid.* p. 15, 16.

The true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only; is not that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves.)—So that, as St. John the Baptist, although he were never so virtuous and godly a man, yet, in this matter of forgiving sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, Be-

proceed, that the righteousness of faith is so exceedingly different from that of works, that if the one be established, the other must necessarily be subverted. The apostle says, “I count all things but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”* Here you see a comparison of two opposites, and an implication that his own righteousness must be forsaken by him who wishes to obtain the righteousness of Christ.—Wherefore, in another place he states this to have been the cause of the ruin of the Jews, that “going about to establish their own righteousness, they have not submitted themselves unto the righteousness of God.”† If by establishing our own righteousness we reject the righteousness of God; then, in order to obtain the latter, the former must doubtless be entirely renounced. He conveys the same sentiment,

* Phil. iii. 8.

† Rom. x. 3.

hold, yonder is the lamb of God which taketh away the sins of the world : even so, as great and as godly a virtue as faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification, so that our faith in Christ (as it were) saith unto us thus, It is not I that take away your sins, but it is Christ only, and to him only I send you for that purpose ; forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.—*Homily of salvation*, Part II. p. 16.

God of his own mercy, through the only merits and deservings of his Son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to Christ, for remission of our sins ; and that by faith, given us of God, we embrace the promise of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth) ; therefore Scripture useth to

when he asserts, that “boasting is excluded. By what law ? of works ? nay : but by the law of faith.”* Whence it follows, that as long as there remains the least particle of righteousness in our works, we retain some cause for boasting. But if faith excludes all boasting, the righteousness of works can by no means be associated with the righteousness of faith. To this purpose he speaks so clearly in the fourth chapter to the Romans, as to leave no room for cavil or uncertainty. “If Abraham (says he) were justified by works, he hath whereof to glory.”† He adds, “but” he hath “not” whereof to glory “before God.” It follows, therefore, that he was not justified by works. Then he advances another argument from two opposites. “To him that worketh is the reward not reckoned of grace, but of debt.”‡ But righteousness is attributed to faith through grace. Therefore it is not from the merit of works. Adieu therefore to the fanciful motion of those who

* Rom. iii. 27.

† Ibid. iv. 2.

‡ Ibid. iv. 4.

say, that faith without works doth justify. And forasmuch, that it is all one sentence in effect, to say, faith without works, and only faith, doth justify us ; therefore, the old ancient fathers of the church, from time to time, have uttered our justification with this speech, only faith justifieth us : meaning none other thing than St. Paul meant, when he said, faith without works justifieth us. And because all this is brought to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us ; therefore, in that respect of merit and deserving, we forsake (as it were) all together again, faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect that is within us ; faith, charity, hope, dread, thoughts, words, and works ; and therefore not apt to merit and discern any part of our justification for us. And this form of speaking use we in the humbling of ourselves to God ; and to give all the glory to our Saviour Christ, who is best worthy to have it.—*Ibid.* Part III. p. 17.

The Bishop's statement of the doctrine of Justification is not consistent with that given by the Church in these passages. He says, p. 111.—“ Had there been such an unwearied observance” of the law “ in any one, it would have given him a title upon the ground of strict justice, without any grace or favour, to the sentence of justification :” and in the following page he adds, “ FAITH stands in the place of righteousness or uniform obedience ; and through the mercy of God OBTAINS for the transgressor that JUSTIFICATION as an act of grace, which his own uniform obedience, had it

taken place, would have obtained for him as a debt of justice." If his lordship means, "that this OUR OWN ACT, *to believe in Christ*, or this OUR FAITH in Christ, which is within us, DO TH JUSTIFY US and DESERVE OUR JUSTIFICATION unto us," this is what the Homily expressly denies.— If his lordship's meaning be any thing else, he has been extremely unhappy in the language he has used on this subject.

If his lordship be really attached to the doctrine of the Articles and Homilies, how can we account for such observations as these? "There are more passages in the epistles, which *attribute justification and salvation to good works* than to faith." p. 161. "Men, as they now are, are not capable of perfect obedience, but they are capable of endeavouring to attain it. SUCH AN ENDEAVOUR is their indispensable duty; and although it may not in all instances, and upon every occasion, be effectual, it is humbly hoped that it MAY BE SUFFICIENT TO RECOMMEND THEM TO THE FAVOUR OF GOD." p. 174. "the attainment of eternal happiness is made to depend upon our own choice and exertions." p. 65. "Our Saviour not only assigns eternal life to those who have performed acts of mercy to their fellow creatures, but expressly *on account of those acts*." In the New Testament, "WORKS ARE clearly made THE GRAND HINGE on which our JUSTIFICATION AND SALVATION turn."—"Works are the grand turning point in the matter of our salvation." p. 181.

The frequent assertion of St. Paul, that a man is not justified by the works of the law, is represented by Dr. T. as referring solely to "the observance of the rites and ceremonies of the Mosaic

dispensation." p. 114, 115. He says, "Whenever St. Paul, in speaking of justification, uses the word works or deeds, he *invariably* adds, "of the law;" he frequently says, "a man is not justified by the works of the law;" but *not once* does he say "a man is not justified by works." p. 120. But had his lordship forgotten this passage? "If Abraham were justified by works, he hath whereof to glory." Rom. iv. 2. Here we find the phrase "justified by works," NOT followed by the words which his lordship asserts are "INVARIABLY ADDED." The works denied to have had any share in Abraham's justification could not be "the rites and ceremonies of the Mosaic dispensation"—and we are expressly informed in a subsequent verse, that this refers to a period even antecedent to the institution of circumcision.

His lordship says, "it is the doctrine of our church that baptism duly administered, confers justification." p. 147. Baptism may be *duly administered*, and yet not be *rightly received*. Its spiritual benefits are restricted in the 27th article, to them "that *receive it rightly*." But in what part of the Articles, Homilies, or Liturgy, it is said to *confer justification*, his lordship has not thought proper to state. Such an assertion as this required proof. But his lordship is accustomed to *assertion without proof*.

CHAPTER XIII.

Faith appropriates Christ.

CHURCH OF ENGLAND.

CALVIN.

A quick or lively faith— is not only the common belief of the articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand.—1 *Hom. on faith*, p. 20.

They (the Old Testament saints) did not only know God to be the lord, maker, and governor of all men in the world: but also they had a special confidence and trust, that he was, and would be, their God, their comforter, aider, helper, maintainer, and defender. This is the Christian faith which these holy men had, and we also ought to have.—2 *Hom. on faith* p. 23.

But why do I use such an obscure testimony? Paul invariably denies, that peace or tranquillity can be enjoyed in the conscience, without a certainty that we are “justified by faith.”* And he also declares, whence that certainty proceeds; it is “because the love of God is shed abroad in our hearts by the Holy Ghost;”† as though he had said that our consciences can never be satisfied without a certain persuasion of our acceptance with God. Thence he exclaims in the name of all the pious, “Who shall separate us from the love of God, which is in Christ?”‡ for till we have reached that port of safety, we shall tremble with alarm at every slightest breeze; but while

* Rom. v. 1.

† Rom. v. 5.

‡ Rom. viii. 35.

He that doth consider all God shall manifest himself these things, and believeth as our shepherd, we shall them assuredly, as they are “fear no evil.”*—*Institut.* to be believed, even from l. 3. c. 13. s. 5.

the bottom of his heart; being established in God in this true faith, having a quiet conscience in Christ, a firm hope, and assured trust in God’s mercy, through the merits of Jesus Christ, to obtain this quietness, rest, and everlasting joy; shall not only be without fear of bodily death, &c.—3 *Hom. against fear of death*, p. 61, 62.

* Psalm xxiii. 4.

CHAPTER XIV.

Justification not merited by Man.

CHURCH OF ENGLAND.

CALVIN.

“To fast, with this persuasion of mind, that our fasting and our good works can make us perfect and just men, and, finally, bring us to heaven; this is a devilish persuasion.”—1 *Hom. on fasting*, p. 168.

“It” [namely, the parable of the Pharisee and Publican] “is spoken to them that trusted in themselves, that they were righteous, and despised others. Now, because the Pharisee directeth his works to an evil end, seeking by them justification, which indeed is the proper work of God, without our merits; his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet, in very deed, before God, they

The observation of Augustine is strictly true, that all, who are strangers to the religion of the one true God, however they may be esteemed worthy of admiration for their reputed virtue, not only merit no reward, but are rather deserving of punishment; because they contaminate the pure gifts of God with the pollution of their own hearts. For though they are instruments used by God for the preservation of human society by the exercise of justice, continence, friendship, temperance, fortitude, and prudence; yet they perform these good works of God very improperly; being restrained from the commission of evil, not by a sincere attachment to true virtue, but either by mere ambition, or by self-

CHURCH OF ENGLAND.

CALVIN.

are altogether evil and abominable.”—*Ibid.* p. 169.

love, or by some other irregular disposition. These actions therefore being cor-

rupted in their very source by the impurity of their hearts, are no more entitled to be classed among virtues, than those vices which commonly deceive mankind by their affinity and similitude to virtues. Besides, when we remember that the end of what is right is always to serve God; whatever is directed to any other end can have no claim to that appellation. Therefore, since they regard not the end prescribed by divine wisdom, though an act performed by them be externally and apparently good, yet being directed to a wrong end it becomes sin.—*Institut.* l. 3. c. 14. s. 3.

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CALVIN.

Works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.—*Art.* 13.

“These works the apostle calleth good works; saying, we are God’s workmanship, created in Christ Jesus to good works, which God hath ordained that we

We lay it down therefore as an undoubted truth, which ought to be well known to such as are but moderately versed in the Scriptures, that even the most splendid works of men not yet truly sanctified, are so far from righteousness in the divine view, that they are accounted sins. And therefore they have strictly adhered to the truth, who have maintained that the works of a man do not conciliate God’s favour to his person; but, on the contrary, that works are never acceptable to God unless the person who performs them has previously found

should walk in them. And yet his meaning is not by these words to induce us to have any alliance, or to put any confidence in our works, as by the merit and deserving of them to purchase to ourselves and others remission of sin, and so consequently everlasting life: for that were mere blasphemy against God's mercy, and great derogation to the blood-shedding of our Saviour Jesus Christ. For it is of the free grace and mercy of God, by the mediation of the blood of his Son Jesus Christ, without merit or deserving on our part, that we are reconciled and brought again into his favour, and are made heirs of his heavenly kingdom. Grace, saith St. Augustine, belonging to God, who doth call us: and then hath he good works, whosoever received grace. Good works then, bring not forth grace, but are brought forth by grace. The wheel (saith he) turneth round, not to the end that it may be made round; but, because it is first made round, therefore it turneth round. So no

favour in his sight. And this order which the Scripture directs us is religiously to be observed. Moses relates, that "the Lord had respect unto Abel and to his offering."* Does he not plainly indicate that the Lord is propitious to men before he regards their works? Wherefore the purification of the heart is a necessary prerequisite, in order that the works which we perform may be favourably received by God; for the declaration of Jeremiah is always in force, that the "eyes of the Lord are upon the truth."† And the Holy Ghost hath asserted by the mouth of Peter, which proves that it is "by faith"‡ alone that the "heart is purified," that the first foundation is laid in a true and living faith.—*Institut. l. 3. c. 14. s. 8.*

The grace through which our works are accepted, is no other than the free goodness of the Father, with which he embraces us in Christ: when he invests us with the righteousness of Christ, and accepts it as

* Gen. iv. 4.

† Jerem. v. 3.

‡ Acts. xv. 9.

man doeth good works to receive grace by his good works, but because he hath first received grace, therefore, consequently he doeth good works. And in another place, he [St. Austin] saith: Good works go not before, in him which shall afterwards be justified; but good works do follow after, when a man is, first, justified.

—*Part 1. Hom. of fasting.*

“Let them all come together, that be now glorified in heaven, and let us hear what answer they will make in these points before rehearsed, whether their first creation was in God’s goodness, or of themselves. Forsooth, David would make answer for them all and say, Know ye for surety, even the Lord is God: he hath made us, and not we ourselves. If they were asked again, who shall be thanked for their regeneration? for their justification? and for their salvation? whether their deserts, or God’s goodness only? let David answer by the mouth of them all at this time, who cannot choose but say, Not to us, O Lord, not to us, but to thy name give all the thanks, for thy

ours, in order that in consequence of it he may treat us as holy, pure, and righteous persons: for the righteousness of Christ (which, being the only perfect righteousness, is the only one that can bear the divine scrutiny), must be produced on our behalf, and judicially presented as in the case of a surety. Being furnished with this, we obtain by faith the perpetual remission of our sins. Our imperfections and impurities, being concealed by its purity, are not imputed to us; but are as it were buried and prevented from appearing in the view of divine justice; till the advent of that hour, when, the old man being slain and utterly annihilated in us, the divine goodness shall receive us into a blessed peace with the new Adam, in that state to wait for the day of the Lord, when we shall receive incorruptible bodies, and be translated to the glories of the celestial kingdom.—*Institut. l. 3. c. 14. s. 12.*

If these things are true, surely no works of ours can render us acceptable to God; nor can the actions themselves be pleasing to him,

loving mercy and for thy truth's sake. If we should ask again, from whence came their glorious works and deeds, which they wrought in their lives, wherewith God was so highly pleased and worshipped by them? let some other witness be brought in to testify this matter; that in the mouth of two or three may the truth be known. Verily, that holy prophet Esay beareth record, and saith, O Lord, it is thou of thy goodness, that hast wrought all our works in us, not we ourselves. And to uphold the truth of this matter against all justiciaries and hypocrites, which rob Almighty God of his honour, and ascribe it to themselves, St. Paul bringeth in his belief: We be not (saith he) sufficient of ourselves once to think any thing; but all our ableness is of God's goodness. For he it is in whom we have all our being, and living, and moving. If ye will know furthermore where they had their gifts and sacrifices, which they offered continually in their

any otherwise than as a man, who is covered with the righteousness of Christ, pleases God and obtains the remission of his sins.—*Institut. s. 13.*

This therefore is a different and separate question, whether, although works be totally insufficient for the justification of men, they do not nevertheless merit the grace of God?—*Institut. l. 3. c. 15. s. 1.*

The Scripture shows what all our works are capable of meriting, when it represents them as unable to bear the divine scrutiny, because they are full of impurity; and in the next place, what would be merited by the perfect observance of the law, if this could any where be found, when it thus directs us, "When ye shall have done all these things which are commanded you, say, We are unprofitable servants;"* because we shall not have conferred any favour on God, but only have performed the duties incumbent on us, for which no thanks are due. Nevertheless, the good works which the Lord

* Luke xvii. 10.

lives to Almighty God ; they cannot but agree with David, where he saith, Of thy liberal hand, O Lord, we have received that we gave unto thee. If this holy company, therefore, confess so constantly, that all the goods and graces wherewith they were endued in soul, came of the goodness of God only ; what more can be said to prove, that all that is good cometh from Almighty God ?—To justify a sinner, to new create him from a wicked person to a righteous man, is a greater act (saith St. Augustine) than to make such a new heaven and earth as is already made.—1 *Rogation Hom.* p. 289, 290.

works are pleasing to God, and that their persons are undoubtedly accepted by him. And we likewise require that no man attempt or undertake any work without faith ; that is, unless he can previously determine, with a certain confidence of mind, that it will be pleasing to God.—*Institut. l. 3. c. 15. s. 7.*

hath conferred on us, he denominates our own, and declares that he will not only accept, but also reward them. It is our duty to be animated by so great a promise, and to excite our minds that we “be not weary in well doing,”* and to be truly grateful for so great an instance of divine goodness. It is beyond a doubt, that whatever is laudable in our works, proceeds from the grace of God, and that we cannot properly ascribe the least portion of it to ourselves.—*Institut. l. 3. c. 15. s. 3.*

But, on the contrary, our doctrine, without any mention of merit, animates the minds of the faithful with peculiar consolation, while we teach them that their

Dr. Tomline is of opinion, that “to represent every human deed as an actual sin, and deserving of everlasting punishment, is not only unauthorised by Scripture, but is also of very dangerous conse-

* Gal. vi. 9. 2 Thess. iii. 13.

quences." p. 172. Does this passage refer to "works which are the fruits of faith, and follow after justification?" Then his lordship's accusation of "a strife of words and perverse disputing," p. 183. may well be retorted on himself—for by whom is such a representation ever made? But does the passage refer to "works done before the grace of Christ?" Then the representation here censured by his Lordship is precisely that of the Articles and Homilies.

CHAPTER XV.

Good Works in their proper place.

CHURCH OF ENGLAND.

CALVIN.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; inso-much, that by them a lively faith may be as evidently known, as a tree discerned by the fruit.—*Art. 12.*

As the good fruit is not the cause that the tree is good, but the tree must first be good, before it can bring forth good fruit; so the good deeds of men are not the cause that maketh man good, but he is first made good by the spirit and grace of God, that effectually worketh in him, and afterwards he

They allege that justification by faith destroys good works. I omit all observation on the characters of these zealots for good works, who thus calumniate us. Let them rail with impunity as licentiously as they infect the whole world with the impurity of their lives. They affect to lament, that while faith is so magnificently extolled, works are degraded from their proper rank.—What if they be more encouraged and established? For we never dream either of a faith destitute of good works, or of a justification unattended by them: this is the sole difference, that while we acknowledge a necessary connexion between faith and good works, we attribute justification not to works,

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CALVIN.

bringeth forth good fruit.—
2 *Hom. on alms deeds*, p. 236.

The right and true Christian faith is, not only to believe, that holy scripture and all the aforesaid articles of our faith are true; but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments.—
For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven, and he reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly, and denieth Christ in his deeds?—3 *Hom. of salvation*, p. 18.

Very liberal and gentle is the spirit of wisdom. In his power shall we have sufficient ability to know our duty to God. In him shall we be comforted and encouraged to walk in our duty. In him shall we be meet vessels to receive the grace of Almighty God: for it is he

but to faith. Our reason for this we can readily explain, if we only turn to Christ, towards whom faith is directed, and from whom it receives all its virtue. Why then are we justified by faith? Because, by faith we apprehend the righteousness of Christ, which is the only medium of our reconciliation to God. But this you cannot attain, without attaining at the same time to sanctification. For he "is made unto us wisdom, and righteousness, and sanctification, and redemption."* Christ therefore justifies no one whom he does not also sanctify. For these benefits are perpetually and indissolubly connected, so that whom he illuminates with his wisdom, them he redeems; whom he redeems, he justifies; whom he justifies, he sanctifies.

But as the present question relates only to righteousness and justification, let us insist on them. We may distinguish between them, but Christ contains both inseparably in himself. Do you wish then to obtain righ-

that purgeth and purifieth the mind, by his secret working. And he only is present every where by his invisible power, and containeth all things in his dominion. He lighteneth the heart, to conceive worthy thoughts of Almighty God : he sitteth in the tongue of man, to stir him to speak his honour. He only ministereth spiritual strength to the powers of our soul and body. To hold the way which God had prepared for us, to walk rightly in our journey, we must acknowledge that it is in the power of his spirit, which helpeth our infirmity.—3 *Hom. for Rogation week*, p. 299.

teousness in Christ? You must first possess Christ; but you cannot possess him without becoming a partaker of his sanctification, for he cannot be divided. Since then the Lord affords us the enjoyment of these blessings, only in the bestowment of himself, he gives them both together; and never one without the other. Thus we see how true it is, that we are justified not without works, yet not by works; since union with Christ, by which we are justified, contains sanctification as well as righteousness.—*Institut.* l. 3. c. 16. s. 1.

The Bishop tells us, that “if we believed that good works were not the appointed condition of our salvation, we should of course become indifferent to the character of our actions.” p. 172.—The compilers of the Articles and Homilies seem not to have been apprehensive of the doctrine of salvation by grace having any such tendency. His lordship also maintains, “that there is no necessary connexion between faith or belief and good works.” p. 130. But how can he reconcile this with the above quotations from the Church?

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CALVIN.

'True faith will show forth itself, and cannot long be idle: for, as it is written, the just man doth live by his faith; he never sleepeth, nor is idle, when he would wake and be well occupied. And God, by his prophet Jeremy, saith, that he is a happy and blessed man which hath faith and confidence in God: for he is like a tree set by the waterside, and spreadeth his roots abroad towards the moisture, and feareth not heat when it cometh; his leaf will be green, and will not cease to bring forth his fruit: even so, faithful men (putting away all fear of adversity) will show forth the fruit of their good works, as occasion is offered to do them.—1 *Rom. on faith*, p. 21.

St. Paul therefore teacheth, that we must do good works, for divers respects. 1. To show ourselves obedient children to our heavenly Father, &c. 2. For that they are good declarations and testimonials of our justification. 3. That others, seeing our good works, may

It is also exceedingly false that the minds of men are seduced from an inclination to virtue by our divesting them of all ideas of merit.—*Institut. l. 3. c. 16. s. 2.*

Besides if men require to be stimulated, no man can urge more forcible arguments than such as arise from the end of our redemption and calling; such as the word of God adduces, when it inculcates, that it is the greatest and most impious ingratitude, not reciprocally to “love him who first loved us;”* that “by the blood of Christ our consciences are purged from dead works to serve the living God;”† that it is a horrible sacrilege, after having been once purged, to defile ourselves with new pollutions, and to profane that sacred blood; that we have been “delivered out of the hand of our enemies;”‡ that we “might serve him without fear, in holiness and righteousness before him all the days of our life;”§ that we are “made free from sin,”|| that with a free spirit we

* John iv. 10, 19.

† Heb. ix. 14.

‡ Ibid. x. 29.

§ Luke i. 74, 75.

|| Rom. vi. 18.

the rather by them be stirred up, and excited, &c.—*Hom. of fasting, Part I.*

The just man falleth seven times, and riseth again.—Though the godly do fall, yet they walk not on purposely in sin; they stand not still, to continue and tarry in sin; they sit not down like careless men, without all fear of God's just punishment for sin; but, defying sin, through God's great grace and infinite mercy, they rise again, and fight against sin.—2 *Hom. on certain places of scripture, p. 226.*

might "become the servants of righteousness;"* "that our old man is crucified," that "we should walk in newness of life." Again, "If ye be risen with Christ, (as his members indeed are) seek those things which are above,"† and conduct yourselves as pilgrims on the earth, that you may aspire towards heaven, where your treasure is. That "the grace of God hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing

of the great God and our Saviour."‡ Wherefore "God hath not appointed us to wrath, but to obtain salvation by Christ."§ That we are "the temples of the Holy Ghost,"|| which it is unlawful to profane. That we are not darkness, "but light in the Lord,"¶ whom it becomes to "walk as children of the light;" that "God hath not called us unto uncleanness, but unto holiness. For this is the will of God, even our sanctification, that we should abstain from fornication:"** that our calling is a holy one, which should be followed by a correspondent purity of life.†† That we are "made free from sin,"‡‡ that we might "become servants of righteousness." Can we be incited to charity by any stronger argument than that of

* Rom. vi. 4, 6.

§ 2 Thess. v. 9.

¶ Eph. ii. 21; v. 8.

†† 1 Pet. i. 15.

† Col. iii. 1.

‡ Tit. iii. 11.

|| 1 Cor. ii. 16, 17; vi. 19.

** 1 Thess. iv. 3, 7.

‡‡ Rom. vi. 18.

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John, "If God so loved us, we ought also to love one another? In this the children of God are manifest, and the children of the devil;"* hereby the children of light, by their abiding in love, are distinguished from the children of darkness. Or that of Paul, that if we be united to Christ, we are members of one body, and ought to afford each other mutual assistance?† Or can we be more powerfully excited to holiness, that when we are informed by John, that "every man that hath this hope in him, purifieth himself, even as God is pure?"‡ Or when Paul says, "Having therefore these promises, (relative to our adoption,) let us cleanse ourselves from all filthiness of the flesh and spirit?"§ or than when we hear Christ proposing himself as our example, that we should follow his steps?—*Institut. l. 3. c. 16. s. 2.*

These few instances, indeed, I have given as a specimen; for, if I were disposed to pursue every particular passage, I should produce a large volume. The apostles are quite full of admonitions, exhortations, and reproofs to "furnish the man of God to every good work," and that without any mention of merit. But they rather deduce their principal exhortations from this consideration, that our salvation depends not on any merit of ours, but merely on the mercy of God. As Paul, after having very largely shown, that we can have no hope of life but from the righteousness of Christ, when he proceeds to exhortations, beseeches us by that divine mercy with which we have been favoured.||—*Institut. l. 3. c. 16. s. 3.*

* John iv. 11.
§ 2 Cor. i. 7.

† 1 Cor. xii. 12.
|| Rom. xii. 1.

‡ 1 John iii. 2.

CHAPTER XVI.

Predestination and Election.

CHURCH OF ENGLAND.

CALVIN.

The true church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone.—*Homily for Whitsunday*, p. 283.

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of

Another passage from this apostle will still more clearly express my meaning. "He hath chosen us (he says) before the foundation of the world, according to the good pleasure of his will, that we should be holy and without blame before him :"* where he opposes the good pleasure of God to all our merits whatsoever.—*Institut. l. 3. c. 22. s. 1.*

To render the proof more complete, it will be useful to notice all the clauses of that passage, which, taken in connexion, leave no room for doubt. By the appellation of the elect or chosen, he certainly designates the faithful, as he soon after declares : wherefore, it is corrupting the term by a shame-

* Eph. i. 4, 5.

God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.—*Art. 17.*

Once more: God, of his mercy and special favour towards them whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that although, by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition; yet now, the Spirit of God mightily working in them, they declare by their outward deeds and life, in the showing of mercy and charity (which cannot come but of the Spirit of God, and his special grace), that they are the undoubted children of God, appointed to everlasting life. And so, as, by their wickedness and ungodly living, they showed themselves according to the judg-

ful fiction to pervert it to the age in which the gospel was published. By saying that they were elected before the creation of the world, he precludes every consideration of merit. For what could be the reason for discrimination between those who yet had no existence, and whose condition was afterwards to be the same in Adam? Now if they are chosen in Christ, it follows not only that each individual is chosen out of himself, but also that some are separated from other; for, it is evident, all are not members of Christ. The next clause, that they were "chosen that they might be holy," fully refutes the error which derives election from foreknowledge; since Paul, on the contrary, declares that all the virtue discovered in men is the effect of election. If any inquiry be made after a superior cause, Paul replies, that God thus "predestinated," and that it was "according to the good pleasure of his will." This overturns any means of election which men imagine in themselves; for all the benefits conferred by God for the spiritual life,

ment of men, which follow the outward appearance, to be reprobates and castaways; so now, by their obedience unto God's holy will, and by their merciful and tender pity, (wherein they show themselves to be like unto God, who is the fountain and spring of all mercy,) they declare openly and manifestly to the sight of men, that they are the sons of God, and elect of him unto salvation.—2 *Hom. on alms-deeds*, p. 235, 203.

he represents as flowing from this one source, that God elected whom he would, and, before they were born, laid up in reserve for them the grace with which he determined to favour them.—*Institut. l. 3. c. 22. s. 2.*

Wherever this decree of God reigns, there can be no consideration of any works. The antithesis, indeed, is not pursued here; but it must be understood, as amplified by the same writer in another place: "who hath called us with an holy calling, not

according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began."* And we have already shown that the following clause, "that we should be holy," removes every difficulty. For say, Because he foresaw they would be holy, therefore he chose them, and you will invert the order of Paul. You may safely infer then, If he chose us that we should be holy, his foresight of our future holiness was not the cause of his choice. For these two propositions, that the holiness of the pious is the fruit of election, and that they attain it by means of works, are incompatible with each other. Nor is there any force in the cavil to which they frequently resort, that the grace of election was not God's reward of antecedent works, but his gift to future ones. For, when it is said that the faithful were elected that they should be holy, it is fully implied that the holiness they were in future to possess had its origin in election. And what consistency would there be in asserting, that things derived from election were the causes of election?

* 2 Tim. i. 9.

CALVIN.

A subsequent clause seems further to confirm what he had said, "according to his good pleasure which he purposed in himself."* For the assertion that God purposed in himself, is equivalent to saying that he considered nothing out of himself, with any view to influence his determination. Therefore he immediately subjoins, that the great and only object of our election is, "that we should be to the praise of divine grace." Certainly the grace of God deserves not the sole praise of our election, unless this election be gratuitous. Now it could not be gratuitous, if in choosing his people God himself considered what would be the nature of their respective works. The declaration of Christ to his disciples, therefore, is universally applicable to all the faithful: "Ye have not chosen me, but I have chosen you;"† which not only excludes past merits, but signifies that they had nothing in themselves to cause their election, independently of his preventing mercy. This also is the meaning of that passage of Paul, "Who hath first given to him, and it shall be recompensed unto him again?"‡ For his design is to show, that God's goodness altogether anticipates men, finding nothing in them either past or future to conciliate his favour to them.—*Institut. l. 3. c. 22. s. 3.*

We must therefore come to that more select people, whom, Paul in another place tells us, "God foreknew,"§ not using this word, according to the fancy of our opponents, to signify a prospect, from a place of idle observation, of things which he has no part in transacting, but in the sense in which it is frequently used. For certainly, when Peter says that Christ was "delivered"|| to death "by the determinate council and foreknowledge of God," he introduces God not as a mere spectator, but as the author of our salvation. So the same Peter, by calling the faithful to whom he writes, "elect according to the foreknowledge of God,"¶ properly expresses that secret pre-

* Eph. i. 9.
§ Rom. xi. 2.

† John xv. 16.
|| Acts ii. 23.

‡ Rom. xi. 35.
¶ 1 Pet. i. 2.

destination by which God has marked out whom he would as his children. And the word *purpose*, which is added as a synonymous term, and in common speech is always expressive of fixed determination, undoubtedly implies that God, as the author of our salvation, does not go out of himself.—*Institut. l. 3. c. 22. s. 6.*

But the discriminating election of God, which is otherwise concealed within himself, he manifests only by his calling, which may therefore with propriety be called the testification or evidence of it. “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified,”* in order to their eventual glorification.—Though by choosing his people the Lord has adopted them as his children, yet we see that they enter not on the possession of so great a blessing, till they are called: on the other hand, as soon as they are called, they immediately enjoy some communication of his election.—On which account, Paul calls the spirit received by them, both “the spirit of adoption, and the seal and earnest of the future inheritance;”† because, by his testimony, he confirms and seals to their hearts the certainty of their future adoption.—*Institut. l. 3. c. 24. s. 1.*

Dr. Tomeline states his opinion on Predestination in the following manner: “Predestination to life is not an absolute decree of eternal happiness to certain individuals, but a gracious purpose of God, to make a conditional offer of salvation to men, through the merits of Christ.” p. 266. While the objects of “Predestination to life” are described in the Article, as “those whom God hath chosen in Christ out of mankind, and constantly decreed to bring by Christ to everlasting salvation,”

* Rom. viii. 29, 30.

† Rom. viii. 15, 16.

—his lordship describes them as “those to whom God decreed to make known the gospel of Christ.” p. 266. He then introduces a question, “Are all to whom the gospel is made known predestinated to life?” and, inconsistently with himself, answers it in the negative. For, if “predestination to life” be “a purpose to make a conditional offer of salvation to men through the merits of Christ;” p. 266. and if “salvation has been offered to all to whom the gospel has been made known, since its first promulgation;” p. 193, how can we avoid the inference, that “all to whom the gospel is made known are predestinated to life?” The absurdity of this inference proves some fallacy in the premises. If, as the Article asserts, “those which be endued with so excellent a benefit of God,” as “predestination to life,” do “at length by God’s mercy attain to everlasting felicity;” then “PREDESTINATION TO LIFE” must be something more than “A GRACIOUS PURPOSE TO MAKE A CONDITIONAL OFFER OF SALVATION,”—and can be nothing short of “AN ABSOLUTE DECREE OF ETERNAL HAPPINESS TO CERTAIN INDIVIDUALS.”

Heylin, who is frequently quoted by Dr. Tomline, was a violent anti-Calvinist; yet how different is his interpretation of the 17th Article from the unnatural and inconsistent exposition given by his lordship!

“Predestination to life is defined in the 17th Article; in which definition there are these things to be observed: 1. That predestination doth presuppose a curse, or state of damnation, in which all mankind was presented to the sight of God. 2. That it is an act of his from everlasting; because from everlasting he foresaw that misery into

which wretched man would fall. 3. That he founded it, and resolved for it, in the man and mediator Christ Jesus, both for the purpose and performance. 4. That it was of some special ones alone; elect, called forth, and reserved in Christ, and not generally extended unto all mankind. 5. That, being thus elected in Christ, they shall be brought by Christ to everlasting salvation. And 6. That this counsel is secret to us : for though there be revealed to us some hopeful signs of our election and predestination to life, yet the certainty thereof is a secret hidden in God.”—*Life of Laud. Introd.*

CHAPTER XVII.

The Comfort of Predestination.

CHURCH OF ENGLAND.

CALVIN.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God.—*Art. 17.*

assurance of our salvation, we ought to begin with the word, and that with it our confidence ought to be satisfied, so as to call upon God as our Father. For some persons, to obtain certainty respecting the counsel of God, “which is nigh unto us in our mouth and in our

The certainty of it, indeed, we are to seek here; for, if we attempt to penetrate to the eternal decree of God, we shall be engulfed in the profound abyss. But when God has discovered it to us, we must ascend to loftier heights, that the cause may not be lost in the effect. For what can be more absurd and inconsistent, when the Scripture teaches that we are illuminated according as God has chosen us, than our eyes being so dazzled with the blaze of this light as to refuse to contemplate election? At the same time I admit, that in order to attain an as-

heart,"* preposterously wish to soar above the clouds. Such temerity therefore should be restrained by the sobriety of faith, that we may be satisfied with the testimony of God in his external word respecting his secret grace; only the channel which conveys to us such a copious stream to satisfy our thirst, must not deprive the fountain head of the honour which belongs to it.—*Institut.* l. 3. c. 24. s. 3.

While the Article represents this doctrine as agreeably only "to GODLY persons," Dr. Tomline insists, that "The PROUD and SELFISH nature of man falls an easy victim to the fascinating doctrines of election and grace." p. 283. Dr. T. does indeed say, in reference to HIS statement of Predestination, "THIS godly consideration of Predestination and our Election in Christ is full of sweet, pleasant, and unspeakable comfort." But it has been shown that the doctrine of Predestination, as stated by him, is completely at variance with the doctrine of the Church. While the Article states, that "it (the godly consideration of Predestination and Election in Christ by godly persons) doth greatly establish and confirm their faith of eternal salvation"—his lordship's gloss on this part of it is, that "their faith of eternal salvation is greatly established and confirmed from a consciousness of their own obedience and religious walking in good works." p 267.

* Duet. xxx. 14.

CHAPTER XVIII.

The Abuse of Predestination.

CHURCH OF ENGLAND.

So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of the most unclean living no less perilous than desperation.—*Art. 17.*

numberless and inextricable snares; then he sinks himself in an abyss of total darkness. For it is right that the folly of the human mind should be thus punished with horrible destruction, when it attempts by its own ability to rise to the summit of divine wisdom. This temptation is the more fatal, because there is no other to which men in general have a stronger propensity. For there is scarcely a person to be found whose mind is not sometimes struck with this thought, Whence can you obtain salvation, but from the election of God? and what revelation have you received of election? If this has

CALVIN.

When miserable man endeavours to force his way into the secret recesses of divine wisdom, and to penetrate even to the highest eternity, that he may discover what is determined concerning him at the tribunal of God; then he precipitates himself to be absorbed in the profound of an unfathomable gulf: then he entangles himself in

once impressed a man, it either perpetually excruciates the unhappy being with dreadful torments, or altogether stupifies him with astonishment. Indeed, I should desire no stronger argument to prove how extremely erroneous the conceptions of such persons are, respecting predestination, than experience itself; since no error can affect the mind, more pestilent than such as disturbs the conscience, and destroys its peace and tranquillity towards God. Therefore, if we dread shipwreck, let us anxiously beware of this rock, on which none ever strike without being destroyed. But though the discussion of predestination may be compared to a dangerous ocean, yet in traversing over it the navigation is safe and secure, and I will also add pleasant, unless any one freely wishes to expose himself to danger. For as those who, in order to gain an assurance of their election, examine into the eternal counsel of God without the word, plunge themselves into a fatal abyss; so they who investigate it in a regular and orderly manner as it is contained in the word, derive from such inquiry the benefit of peculiar consolation.—*Institut. l. 3. c. 24. s. 4.*

In attempting to explain away this part of the 17th Article, his lordship gives us another definition of Predestination somewhat different from that already cited from him. “What is this sentence of God’s Predestination? It cannot be the sentence of Predestination we have been considering, by which God purposed and decreed to save all who shall believe and obey the gospel.” p. 267. But his lordship has not advanced the shadow of an argument to show that the word Predestination, in this part of the Article, ought to be understood in a different sense from what it bears in the beginning of it. And the meaning of it there is too

clear to need any further elucidation. But whoever peruses his lordship's treatise with an expectation of finding its assertions supported by clear proofs, and its positions established by solid arguments, will meet with little but disappointment.

CHAPTER XIX.

The Use of the Promises.

CHURCH OF ENGLAND.

CALVIN.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.—*Art. 17.*

Two things are chiefly to be respected, in every good and godly man's prayer; his own necessity, and the glory of Almighty God. Necessity belongeth either outwardly to the body, or inwardly to the soul; which part of man [*i. e.* the soul], because it is much more precious and excellent than the other, therefore we ought, first of all, to crave such things as properly be-

For though faith in election animates us to call upon God, yet it would be preposterous to obtrude it upon him when we pray, or to stipulate this condition: O Lord, if I am elected, hear me; since it is his pleasure that we should be satisfied with his promises, and make no further inquiries whether he will be propitious to our prayers. This prudence will extricate us from many snares, if we know how to make a right use of what has been rightly written; but we must not inconsiderately apply to various purposes, what ought to be restricted to the object particularly designed.—*Institut. l. 3. c. 24. s. 5.*

CHURCH OF ENGLAND.

long to the salvation thereof: as, the gift of repentance; the gift of faith; the gift of charity and good works; remission and forgiveness of sins, &c. and such other like fruits of the Spirit.—3 *Hom. on prayer*, p, 198.

CHAPTER XX.

Baptism and Regeneration.

CHURCH OF ENGLAND.

CALVIN.

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.—*Art. 25.*

What meanest thou by this word Sacrament?—I mean an outward and visible sign of an inward and spiritual grace.

What is the outward and visible sign in baptism?—Water.

What is the inward and spiritual grace?—A death unto sin and a new birth unto righteousness.—*Cat.*

Baptism is a SIGN of regeneration or new birth,

In the first place, it is necessary to consider what a Sacrament is. Now I think it will be a simple and appropriate definition, if we say that it is an outward sign by which the Lord seals in our consciences the promises of his good will towards us to support the weakness of our faith, and we on our part testify our piety towards him, in his presence and that of angels, as well as before men. It may however be more briefly defined in other words, by calling it a testimony of the grace of God towards us, confirmed by an outward sign, with a reciprocal attestation of our piety towards him. Whichever of these definitions you choose, it conveys precisely the same meaning as that of Augustine, which states a

whereby, as by an instrument, they that receive baptism RIGHTLY are grafted into the Church.—*Art. 27.*

We call upon thee for these persons, that they coming to thy holy baptism may receive remission of their sins by SPIRITUAL REGENERATION.—*Baptism of persons of riper years.*

Let us only trust to be saved by his death and passion, and to have our sins clean washed away through his most precious blood; that in the end of the world, when he shall come again to judge both the quick and the dead, he may receive us into his heavenly kingdom, and place us in the number of his elect and chosen people.—*2 Hom. on the passion, p. 261.*

sacrament to be “a visible sign of a sacred thing,” or “a visible form of invisible grace.”—*Institut. l. 4. c. 14. s. 1.*

He quotes from Augustine respecting baptism:—“The washing of regeneration is common to all; but the grace itself, by which the members of Christ are regenerated with their head, is not common to all.—*s. 15.*”

Wherefore we may certainly conclude, that the office of sacraments is the same as that of God’s word, which is to offer and present Christ to us, and in him the treasures of heavenly grace. But they avail or profit nothing unless they are received by faith.—*s. 17.*

Baptism is a sign of initiation, by which we are admitted into the society of the Church, that, being engrafted into Christ, we may be numbered among the children of God.—*Institut. l. 4. c. 15. s. 1.*

All those who are clothed with the righteousness of Christ are also regenerated by the Spirit, and of this regeneration we have an earnest in baptism.*—*s. 12.*

Dr. Tomline says,—“The holy right (Baptism) by which these invaluable blessings are

* Rom. vi. 1, 4, &c.

“communicated is by St. Paul figuratively called
 “Regeneration or New Birth. Many similar
 “phrases occur in the New Testament, such as
 “‘born of water and of the Spirit, begotten again
 “unto a lively hope, dead in sins and quickened
 “together with Christ, buried with Christ in bap-
 “tism, born again not of corruptible seed, but of
 “incorruptible :’ these expressions all relate to a
 “single act once performed upon an individual.—
 “The word Regeneration therefore is in Scrip-
 “ture solely and exclusively applied to the one
 “immediate effect of baptism once administered,
 “and is never used as synonymous to the repent-
 “ance or reformation of a Christian, or to express
 “any operation of the Holy Ghost upon the hu-
 “man mind subsequent to baptism.” p. 84, 86.

Here his lordship evidently confounds, what the Church has so clearly distinguished, the OUTWARD AND VISIBLE SIGN with the INWARD AND SPIRITUAL GRACE, the washing of baptism with SPIRITUAL REGENERATION, and loses sight of the limitation of the benefits of baptism to those “that receive it RIGHTLY.” If baptism be “a SIGN of “Regeneration,” how can it be Regeneration itself? as is here asserted. If it be an “inward effect produced by the Holy Ghost through the means of “baptism,” in the case of EVERY person that is baptised, as his lordship fully implies p. 95, and by adopting as his own the quotation p. 30, expressly maintains, how can the benefits of this Sacrament be confined to those “that receive it “RIGHTLY?”

But the Bishop’s notion of Regeneration is so completely at variance with every Scriptural representation of that important subject, has an as-

pect so unfavourable to the promotion of real piety, leads to such an erroneous estimate of “attention to “the outward acts of religion”* as of greater value than “purity of mind and singleness of heart,”* and so directly tends to inspire delusive hope and false confidence in persons who, though baptised like Simon Magus, are like him still “in the gall “of bitterness and in the bond of iniquity,” and therefore need, as much as any heathen can need, “the washing of regeneration and renewing of the “Holy Ghost;” that I trust the reader will excuse my digressing a little to notice, in a very brief manner, one or two of the confident assertions by which this notion is attempted to be supported.

His lordship adopts as his own the following passages from two authors respecting the ancient use of the term Regeneration.

“And the Christians did in all ancient times continue the use of this name for baptism; so as that “they *never* use the word *regenerate* or *born again*, but that they mean or denote by it “baptism.”†

“Regeneration in the language of the Fathers “*constantly* signifies the participation of the sacrament of baptism.”‡

For the correctness of these assertions his lordship has made himself particularly responsible by declaring in his preface,§ that he has “*carefully examined* nearly seventy folio volumes—of the “Fathers of the first four or five centuries—and

* Refut. p. 282.

† Wall's Hist. of Inf. Bapt. Int. Sect. 6.

‡ Dr. Nicholls on Com. Prayer.

§ Page 5.

“ extracted from them whatever related to the subjects in question.”

Persons who believe, with the Church of England that “ Holy Scripture containeth all things necessary to salvation,”* and attach no importance in religion to “ whatsoever is not read therein nor may be proved thereby,”* however they may venerate the piety and zeal of the Fathers, cannot consider their writings as any *authority* in faith or practice. But as many readers perhaps will take it for granted that his lordship is accurate as to the matter of *fact*, let me request their attention to the following quotations.

CLEMENT of Alexandria, speaking of an unchaste woman, says, she “ lives indeed in sin, but is dead to the commands ; but becoming penitent, as if *born again* by conversion of life, she has *regeneration* of life ; the old sinner indeed being dead, but she who has been *born by repentance* having *entered into life again.*”†

EUSEBIUS calls the renovation of the world at the last day “ the *regeneration* of all things.”‡

BASIL the Great says, that the Stoics introduce innumerable corruptions and *regenerations* of the world.§

On the expression of our Lord, (Matt. xix. 28.) “ Ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones ;”

* Art. 6.

† Οἷον ἀναγεννηθεῖσα κατὰ τὴν ἐπιστροφὴν τὴ βίῃ παλιγγενεσίαν ἔχει ζωὴς τεθνηκυίας μὲν τῆς πόρνης τῆς παλαιάς, εἰς βίον δὲ παρελθούσης αὐτῆς τῆς κατὰ τὴν μετάνοιαν γεννηθείσης.—Clem. Alex. sub fin. lib. 2. Stromat.

‡ Τὰν ὅλων παλιγγενεσίαν.—Euseb. Præp. Evang. lib. 15. cap. 11.

§ Ἀπεικὸς φθορὰς κόσμου καὶ παλιγγενεσίας.—Basil. M. Hom. 3.

AUGUSTINE says, “by *regeneration* in this place he undoubtedly means the final resurrection.”*

The same Father, in another part of his works, referring to the same expression of our Lord, says, by the word *regeneration* he “unquestionably intended the resurrection of the dead; for thus our body will be *regenerated* by incorruption as our soul has been *regenerated* by faith.”†

And in another place, “the renovation of the body which will take place at the resurrection our Lord calls *regeneration*.”‡

JEROME on the same passage says, “in the *regeneration*, that is, when the dead shall rise from corruption to incorruption.”§

THEOPHYLACT says, “by *regeneration* understand the resurrection.”||

THEOPHANES says, “the general resurrection, which he called regeneration, as *begetting us again* and restoring us to our primitive state.”¶

ORIGEN and BERNARD** furnish instances of a similar application of the term, in passages too long to be inserted here.

DIONYSIUS the Areopagite says, that “holy souls, who during the present life are liable to

* Regenerationem hoc loco, ambigente nullo, novissimam resurrectionem vocat. August. ad Pelag. epist. lib. 3. cap. 3.

† Quod ait, in *regeneratione*, procul dubio mortuorum resurrectionem nomine voluit *regenerationis* intelligi; sic enim caro nostra regenerabitur per incorruptionem, quemadmodum est anima nostra regenerata per fidem.—De Civit. Dei, lib. 20. cap. 5.

‡ Corporis renovationem, quæ fiet in resurrectione, *regenerationem* vocat Dominus.—De Peccat. &c. lib. 2. cap. 7.

§ In *regeneratione*, id est, quando mortui de corruptione resurgent incorrupti.—Hieron. in Matth. lib. 3.

|| Παλιγγενεσίαν την αναστασιν νοει. Theophylact. in eund. loc.

¶ — εν τη κοινη αναστασει, ην παλιγγενεσίαν εκλετεν, ως αυθις αναγεννησταν ημας, και εις το αρχαιον μεταχυσαν. Theophan. Homil. 41.

** Origen. in Matt. orat. 9.

Bernard. de bonis deserend.

“fall into evil, shall in the *regeneration* be re-
 “moved to a state of immutability and perfect
 “conformity to God.”*

EPHAPHANIUS, speaking of the human body under the image of an earthen vessel, and the Creator under the character of a potter, says, that “in the
 “regeneration he will restore the vessel by a re-
 “resurrection to its former beauty.”†

BASIL of Cæsarea, speaking of the reception of Paul’s preaching at Athens, says, “they laugh
 “extremely at us, when we speak of the end of
 “this world and the *regeneration* of life.”‡

ATHANASIUS says, “In the *regeneration* we
 “shall all rise again as one man.”§

ISIDORE of Pelusium says, “I can prove from
 “all the sacred Scriptures, that the Jewish state
 “is come to an end, and shall have no *regenera-*
 “*tion*.”||

The word *αναγεννησις*, a cognate of the verb *αναγεν-
 νω* used by the Apostle Peter, and perfectly syno-
 nymous with *παλιγγενεσία*, is also found in the writ-
 ings of the Fathers.

GREGORY of Nazianzum says of the Holy Spi-
 rit, that “he effects the *spiritual regeneration*.”¶

CYRIL of Jerusalem says of Christ, “on the
 “fortieth day after his *regeneration* from the
 “dead, he ascended to the Jerusalem above.”**

* Εν τη παλιγγενεσία την επί το ατρέπτον εξεσι θεοειδεσάτην μεταταξιν.
 —Dionys. Areopag. de Hierarch. Eccl. cap. 7

† Ινα αὐθις ἐν τη παλιγγενεσία ἀνασκευασθῇ το αἶψος ἐν τη ἀναστάσει
 εἰς τὴν ἀρχαίαν φαίδροτητα. —Ephiph. Hæres. lib. 37.

‡ Περὶ συντελείας τοῦ κόσμου τούτου καὶ παλιγγενεσία αἰῶνος. —Bas. Cæsar.
 Hom. 1.

§ Εν τη παλιγγενεσία πάντες ὡς εἰς ἄνθρωπος ἀπανισταμεθα. —Athan.
 Quæst. 24. ad Antioch.

|| Παλιγγενεσίαν εἶχει. —Isidor. Pelus. Epist. 17. lib. 4.

¶ Δημικρῶς τὴν πνευματικὴν ἀναγεννήσιν. —Gregor. Naz. Orat. 44.

** Μετὰ τεσσαράκοντα ἡμέρας τῆς ἐκ νεκρῶν ἀναγεννήσεως εἰς τὴν ἀνὰ
 Ἱερουσαλὴμ ἀνεβήλυθε. —Cyrill. Hieros. Orat. de Simcon.

That words expressive of Regeneration are frequently used by the Fathers in reference to Baptism, is readily conceded; and CHRYSOSTOM gives the following reason for such an application of the figure. "Because Baptism is said to be a symbol, or sign, of a death and a resurrection, therefore it is also called *regeneration*. For as he who rises from the dead appears to be born again, so he who is *regenerated* in baptism, having first died in the water, being thus raised out of it by the power of the Spirit, is said to be *regenerated*; the immersion resembling a burial, to the person baptised, and the elevation of the head at the pronunciation of each divine name, and the ascent out of the water, resembling a resurrection by the Spirit."* But that the Fathers restricted the use of the word *regeneration* to the Sacrament of Baptism, the foregoing quotations demonstrate to be an assertion contrary to fact. We find it also applied by them to a state of repentance,—to a state of faith,—to the resurrection of the body,—to the renovation of the world after the final conflagration,—to the commencement of a new period of duration after the end of

* Επει και θανατος και αναστασεως συμβολον λεγεται ειναι το Βαπτισμα, διο και αναγεννησις καλειται. Ωσπερ γαρ ο ανισταμενος μετα τον θανατον, αυθις γενεσθαι δοκει ετως ο εν τω βαπτισματι αναγεννημενος, ωσπερ εναποθανον προτερον τω υδατι, ετως εκειθεν τη δυναμει τε πνευματος ανισταμενος, αναγεννασθαι λεγεται, της μιν καταδυσεως εν ταξει ταφης τω βαπτιζομενω γιγνομενης, της δε ανανευσεως, της καθ' εκαστην επικλησιν, και της αποδος της γιγνομενης εκειθεν, εν ταξει αναστασεως δια τε πνευματος γιγνομενης.—Chrysost. Cat. in Joh. iii. Chrysostom here alludes to the mode of baptism practised by many Christians in ancient times, which was by a descent into the water and an immersion of the body under water three times, either in allusion to the sacred Trinity, or in reference to our Lord's continuance three days in the sepulchre. See Suicer. Thesaur. on the words Αναδυσις and Καταδυσις—also on the words Αναγεννησις and Παλιγγενεσια—to which I am indebted for this and the foregoing quotations from the Fathers.

the present world,—to the permanent state of sinless perfection to be enjoyed by the Saints in Heaven.

What then can we think of the Bishop's "carefully *examining* nearly seventy folio volumes—of the Fathers—and extracting from them what related to the subjects in question"—and as the result of this *careful examination* confidently assuring the public, that "*regeneration* in the language of the Fathers *constantly* signifies the participation of the Sacrament of "*Baptism*"—and "that they *never* use the word "*regenerate* but that they mean by it *baptism*?" In the preface his lordship says, "I desire it to be understood that I have not selected" from the writings of the Fathers "what suits my own purpose, and suppressed what would have made against me." It belongs to his lordship to account for the inconsistency of this declaration with the matter of fact. The most charitable supposition that offers itself, and a supposition, if correct, the least discreditable to the learned Prelate, is, that this tedious examination of the Fathers was, partly, conducted by the assistance of some person employed to read them to him; and that these unfavourable passages happened to be read at some drowsy moments, when his lordship was availing himself of the privilege allowed by an ancient critic* to authors engaged in works of considerable length. But every sincere friend of his lordship will unite in advising him, before he hazards any more general assertions respecting the Fathers, to examine their seventy folios over again.

* —opera in longo fas est obrepere somnum.

Horat. Art. Poet.

In a passage, which his lordship quotes with approbation,* we are told that “Regeneration, as often as ’tis used in the Scripture Books, signifies the Baptismal Regeneration. There is but one word which answers to this in the New Testament, and this is *παλιγγενεσία*, and that *παλιγγενεσία* refers to Baptism, is plain, by having the word *λατρον* joined with it.”—“According to his mercy he saved us, *δια λατρῶν παλιγγενεσίας*, by the washing of Regeneration.—Tit. iii. 5.” But such an observation is little better than trifling, while the New Testament contains so many other expressions which clearly relate to the same subject. Here is nothing but assertion that *λατρον* must refer to the water of baptism, assertion unsupported by the least proof.

Suppose any one were to argue in this manner : “*To regenerate*, as often as it is used in the Scripture Books, signifies, not the administration of any outward and visible sign, but the communication of some inward and spiritual grace. There is but one word which answers to this in the New Testament, and this is *αναγενναω* : and that *αναγενναω* refers not to Baptism, is plain, by the only sacred writer who uses it neither mentioning that Sacrament, nor even glancing at it by the most distant allusion, throughout the chapter where the word occurs.” “Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again (*αναγεννησας* regenerated us) unto a lively hope, by the resurrection of Jesus Christ from the dead.—Seeing ye have purified your souls

“ in obeying the truth through the Spirit, unto un-
 “ feigned love of the brethren; see that ye love
 “ one another with a pure heart fervently: being
 “ born again (αναγεννημενοι being regenerated) not
 “ of corruptible seed, but of incorruptible, by the
 “ word of God which liveth and abideth for ever.”*
 I submit to every understanding, whether an exami-
 nation of the whole context can discover the most
 distant allusion to justify the application of the term
 Regeneration pleaded for by his lordship, and whe-
 ther this reasoning respecting the use of the word
 αναγενναω be not more just than the above remark
 quoted and adopted by his lordship on the word
 παλιγγενεσια. It is acknowledged by the same au-
 thor, p. 81. that “ our Saviour indeed made use of
 “ the like expression before the Apostle to Nico-
 “ demus, ‘ Except a man γεννηθεν αναθεν be born again,
 “ ‘ he cannot see the kingdom of God.’—John iii. 3.
 “ But what he means by being born again, he ex-
 “ plains, ver. 5. by directing it positively to bap-
 “ tism: ‘ Except a man be born of water and of the
 “ ‘ Spirit, he cannot enter into the kingdom of God.’ ”
 But here again we require some proof that these
 words ought to be understood in a literal sense, be-
 fore we can admit the assertion that our Lord “ di-
 “ rects” the phrase *born again* “ positively to bap-
 “ tism.” As well might his lordship contend, as
 many have done, that when our Lord said, “ Except
 “ ye eat the flesh of the Son of man and drink his
 “ blood, ye have no life in you;” he “ directed”
 his meaning “ positively” to the other Christian
 Sacrament. But not to multiply arguments, we
 are sure these words could have no such meaning,

* 1 Pet. i. 3, 22, 23.

as they were spoken in the present tense before the Lord's Supper was instituted. With equal plausibility might we understand the prediction, that the Saviour would "baptise with the Holy Ghost and with fire,"* of a baptism with real, material fire. The absurdity which such an interpretation involves, is not to be removed by supposing it to have been literally accomplished on the day of Pentecost in the "cloven tongues," which descended on the heads of the Apostles; for they were not tongues of real fire; they only resembled it—*ὡς περ πυρός*—"like as of fire." And if such expressions as—"eating the flesh and drinking the blood of the Son of man"—and "baptising with the Holy Ghost and with fire"—be justly understood as figurative of spiritual privileges and blessings, what good reason can be assigned against a similar interpretation of the phrase "born of water and of the Spirit?" The suspension of all sight and enjoyment of the kingdom of God on a participation of the Sacrament of Baptism,—is a notion that ill becomes a Protestant Bishop, a Bishop of the Church of England in the nineteenth century. But it is time to return from this digression.

* Matt. iii. 11.

CHAPTER XXI.

The Sentiments of the Fathers of the Protestant Episcopal Church.

SUFFICIENT evidence has now been adduced to enable the reader to form a decided opinion on the Calvinism or anti-Calvinism of the Church of England. A collation of these two classes of extracts cannot fail of producing, in every mind not blinded by prejudice or perverted by interest, the strongest conviction that the doctrines inculcated by the founders of this Protestant Church were, in the main, the very same that were taught by the Reformer of Geneva.

This conclusion is capable of still further confirmation. The Liturgy, Articles and Homilies of the Church are not the only works of its Founders that have descended to the present times. There are other monuments of their theology, some composed by them individually, some the fruits of combined labours. To these writings Dr. Tomline seems not inclined to appeal. He assumes, that neither the Homilies nor any of the Formularies of the Church contain any thing in favour of Calvinistic doctrines, and from this assumption derives what he calls a "negative argument," that "the authors were not Calvinists." Some of them his lordship has named. "If our great Reformers, the authors of these Homilies, CRANMER, RIDLEY,

“LATIMER, and JEWELL, had themselves, *as is sometimes pretended*, held Calvinistic opinions, “is it to be believed,” &c. p. 587, 588.

The principles adopted by the two first of these Prelates are largely displayed in the famous Catechism, sometimes called King Edward’s Catechism, because published in the reign and under the authority of Edward the Sixth; sometimes Bishop Ponet’s, because he was partly concerned in its compilation; and sometimes Dr. Nowel’s, because it was republished by him in the reign of Elizabeth. There is reason to conclude that Cranmer, and there is direct evidence that Ridley, were concerned in furnishing materials for it. Both these prelates cheerfully subscribed to the truth of its contents, and promoted its subscription and public sanction by the convocation. It was then published by the King’s authority for general use, and all schoolmasters were commanded to teach it to their scholars. The doctrines established in the reign of that Protestant Prince were, under the government of his successor, denounced as impious and heretical, and both these illustrious Prelates were burnt at the stake for their resolute adherence to the principles of the Reformation. A printed paper published by CRANMER contains the following passage. “If the Queen’s Highness “will grant thereunto, I, with Peter Martyr, and “other, four or five which I shall choose, will, “by God’s grace, take upon us to defend, not only “the Common Prayers of the Church, the minis- “tration of the Sacraments, and other rites and cere- “monies, but also ALL the DOCTRINE AND RELI- “GION set out by our Sovereign lord, King Ed- “ward the Sixth, to be more pure, and according

“ to God’s word, than any other that hath been
 “ used in England these thousand years.” But
 of “ the doctrine and religion set out by King Ed-
 “ ward,” the Catechism enjoined upon all his sub-
 jects, and commanded to be taught by all schoolmas-
 ters, could not but be considered as an essential part.
 Equal attachment to the doctrines taught in this
 Catechism was evinced by RIDLEY in his imprison-
 ment and a short time before his martyrdom. “ I
 “ hear say,” said he, “ that the Catechism which
 “ was lately set forth in the English tongue, is
 “ now in every pulpit condemned”—that is, after
 the return of Popery under Mary—“ Oh devilish
 “ malice! Satan could not long suffer that so great
 “ light should be spread abroad in the world.”—
 I shall present the reader with a few brief ex-
 tracts.

“ As many as are in this faith steadfast, were
 “ forechosen, predestinated and appointed to ever-
 “ lasting life, before the world was made. Wit-
 “ ness hereof, they have within their hearts the
 “ spirit of Christ, the author, earnest, and unfaill-
 “ able pledge of their faith. Which faith only is
 “ able to perceive the mysteries of God; only
 “ brings peace unto the heart; only taketh hold
 “ on the righteousness which is in Christ Jesus.

“ The first, principal, and most proper cause of
 “ our justification and salvation is the goodness
 “ and love of God, whereby he chose us for his,
 “ before he made the world. After that, God
 “ granteth us to be called, by the preaching of the
 “ gospel of Jesus Christ, when the Spirit of the
 “ Lord is poured into us: by whose guiding and
 “ governance we be led to settle our trust in God,
 “ and hope for the performance of his promise.—

“ From the same spirit also cometh our sanctifica-
 “ tion ; the love of God and of our neighbour, jus-
 “ tice and uprightness of life. Finally, to say all
 “ in sum ; whatever is in us or may be done of
 “ us, honest, pure, true, and good ; it altogether
 “ springeth out of this most pleasant rock, from
 “ this most plentiful fountain, the goodness, love,
 “ choice, and unchangeable purpose of God. He
 “ is the cause : the rest are the fruits and effects.

“ Not by the worthiness of our deservings were
 “ we either heretofore chosen, or long ago saved ;
 “ but by the only mercy of God, and pure grace
 “ of Christ our Lord : whereby we were in him
 “ made to do those good works, that God had ap-
 “ pointed for us to walk in. : And although good
 “ works cannot deserve to make us righteous be-
 “ fore God, yet do they so cleave unto faith, that
 “ neither faith can be found without them, nor
 “ good works be any where found without faith.

“ As for the sacrifices, cleansings, washings and
 “ other ceremonies of the law ; they were shadows,
 “ types, images, and figures, of the true and eter-
 “ nal sacrifice that Jesus Christ made upon the
 “ cross ; by whose benefit alone, all the sins of all
 “ believers, from the beginning of the world, are
 “ pardoned, by the sole mercy of God, and not by
 “ any merits of their own. As soon as ever Adam
 “ and Eve had eaten of the forbidden fruit, they
 “ both died ; that is they were not only liable to
 “ the death of the body, but they likewise *lost* the
 “ life of the soul, which is righteousness.—Hence
 “ that plague, that seminary and nutriment of all
 “ sin, with which mankind is infected, which is
 “ called Original Sin.”

Hear the concession of Dr. Heylin respecting these and other passages of this Catechism. They are, he says, “fully consonant to the true genuine sense and proper meaning of all, but more especially of our ninth, tenth, thirteenth, sixteenth, and seventeenth Articles, then newly composed. So that whatsoever is positively and clearly affirmed in this Catechism, of any of the points now controverted, may be safely implied as the undoubted doctrine of our Church and Articles.”* But how can any reader of this Catechism doubt that its compilers were Calvinists, without believing them to be hypocrites?

LATIMER has left two volumes of sermons, chiefly practical, but which contain declarations of theological sentiments, too numerous and explicit to leave any doubt in the mind of a candid reader what were the doctrines embraced by this venerable Bishop. A few passages must suffice as specimens of hundreds that it would be easy to adduce.

“Our forefather Adam wilfully ate of the apple forbidden. Wherefore he was cast out of the everlasting joy in Paradise, into this corrupt world, among all vileness: whereby of himself he was not worthy to do any thing laudable and pleasant to God: evermore bound to corrupt affections, and beastly appetites; transformed into the uncleanest and variablest nature that was made under heaven: of whose seed and disposition, all the world is lineally descended. In somuch that this evil nature is so diffused, and shed from one into another, that at this day there

* Heylin's *Miscell. Tracts.*

“ is no man or woman living, that can of themselves
 “ wash away these abominable vilenesses ; and so
 “ we must needs grant of ourselves to be in like
 “ displeasure unto God, as our father Adam was.
 “ By reason hereof, we be, of ourselves, the very
 “ children of the indignation and vengeance of
 “ God : the true inheritors of hell, and all work-
 “ ing towards hell. Which is the answer to this
 “ question, made to every man and women by
 “ themselves, What art thou ? ”

“ This our nature, David, the holy king and
 “ prophet describeth with few words, saying, Lo,
 “ in iniquity I am born, and in sin hath my mo-
 “ ther conceived me. He doth signify by his
 “ words, what he had inherited of his parent
 “ Adam ; namely, sin and wickedness. And he
 “ speaketh not of himself only, but of all man-
 “ kind. He painteth us out in our own colours ;
 “ showing, that we all are contaminate, from our
 “ birth, with sin ; and so should justly be fire-
 “ brands in hell, world without end. This the
 “ holy prophet showed in these words to put us
 “ in remembrance of our own wretchedness ; to
 “ teach us to despair of our own holiness and
 “ righteousness, and to seek our help and comfort
 “ by that Messias whom God hath promised to
 “ our forefathers.—Another scripture signifieth to
 “ us, further, what we be of ourselves, of our own
 “ nature : for it is written, All men are liars.—
 “ Therefore man is not clean ; but full of false-
 “ hood and deceit, and all manner of sin and
 “ wickedness ; poisoned and corrupt with all man-
 “ ner of uncleanness.”

“ Here we may see, how much we be bound
 “ and indebted to God, who has revived us from

“ death to life, and saved us when we were damned,” or under the sentence of condemnation; “ which great benefit we cannot well consider, unless we do remember what we were of ourselves, before we meddled with him and his laws. And the more we know our feeble nature, and set less by it, the more we shall conceive and know in our hearts what God hath done for us: and the more we know what God hath done for us, the less we shall set by ourselves, and the more we shall love and please God. So that, in no condition, we shall either know ourselves or God; except we do utterly confess ourselves to be mere vileness and corruption.”

“ Preachers can do no more but call: God is he that must bring in. God must open the hearts, as it is in the Acts of the Apostles.— When Paul preached to the women, there was a silk-woman, whose heart God opened. None could open it, but God. Paul could but only preach; God must work; God must do the thing inwardly.”

“ Except a man be born again from above, he cannot see the kingdom of God. He must have a regeneration. And what is this REGENERATION? It is NOT TO BE CHRISTENED IN WATER, as these firebrands would have it. How is it to be expounded then? St. Peter sheweth, that one place of Scripture declareth another. St. Peter saith, And we be born again. How? not by mortal seed, but by immortal. What is this immortal seed? By the word of the living God; by the word of God, preached and opened. Thus cometh in our new birth.”

“ St. Paul saith, Be strong in the Lord. We must be strong by a borrowed strength: for we,

“ of ourselves are too weak and feeble. Therefore let us learn, where we shall fetch our strength from; namely, from above. For we have it not of our own selves.”

“ I pray you note this; we must first be made good, before we can do good. We must first be made just, before our works please God. For, when we are justified by faith in Christ, and are made good in him; then cometh our duty, that is, to do good works, to make a declaration of our thankfulness.”

“ But you will say, Seeing we can get nothing with good works, we will do nothing at all; or else do such works as shall best please us; seeing we shall have no rewards for our well-doings. I answer, We are commanded, by God’s word, to apply ourselves to goodness every one in his calling: but we must not do it, to the end to deserve heaven thereby. We must do good works, to show ourselves thankful for all his benefits which he hath poured upon us; and in respect of God’s commandment: considering, that God willeth us to do well, not to make a merit of it; for this were a denying of Christ, to say, I will live well and deserve heaven. This is a damnable opinion. Let us rather think thus: I will live well, to show myself thankful towards my loving God, and Christ my Redeemer.”

“ Our sins let us and withdraw us from prayer. But our Saviour maketh them nothing. When we believe in him, it is like as if we had no sins. For he changeth with us; he taketh our sins and wickedness from us, and giveth us his holiness, righteousness, justice, fulfilling of the law; and

“ so, consequently, everlasting life. So that we
 “ be like as if we had done no sin at all. For his
 “ righteousness standeth as in so good stead, as
 “ though we of ourselves had fulfilled the law to
 “ the uttermost.”

“ All faithful and true Christians believe only in
 “ his death. They long to be saved, through his
 “ passion and blood-shedding. This is all their
 “ comfort. They must know, and steadfastly be-
 “ lieve that Christ fulfilled the law ; and that his
 “ fulfilling is theirs.”

“ He was a lamb undefiled, fulfilling the law for
 “ us to the uttermost ; giving us, freely as a gift,
 “ his fulfilling to be ours ; so that we are now ful-
 “ fillers of the law by his fulfilling. So that the
 “ law may not condemn us, for he hath fulfilled it :
 “ that we, believing in him, are fulfillers of the
 “ law, and just before the face of God.”

“ If thou art desirous to know whether thou art
 “ chosen to everlasting life,—begin with Christ, and
 “ learn to know Christ, and wherefore he came ;
 “ namely, that he came to save sinners, and make
 “ himself subject to the law, and a fulfiller of the
 “ law, to deliver us from the wrath and danger
 “ thereof. If thou knowest Christ, then thou mayst
 “ know further of thy election.”

“ God knoweth his elect, and diligently watch-
 “ eth and keepeth them, so that all things serve to
 “ their salvation. The nature of fire is, to burn all
 “ that is laid in it : yet God kept the three young
 “ men in Babylon that they burnt not. And Mo-
 “ ses saw a bush on fire, but it burnt not. So false
 “ doctrine burneth as the fire ; it corrupteth. But
 “ God kept his elect, that they were not corrupted
 “ with it ; but always put their trust in one everliv-

“ing God, through the death of Jesus Christ our
“Lord.”

“Whoever thus believeth, mistrusting himself
“and his own doings, and trusting in the merits of
“Christ, he shall get the victory over death, the
“devil, and hell; so that they shall not hurt him,
“neither all their powers be able to stand against
“any of those who are in Christ Jesus.”

“Who is a just man? He is just that believeth in
“our Saviour. For, as you have heard before,
“those who believe in Christ are justified before
“God: they are clean delivered from all sins, there-
“fore may be called just; for so they are in the
“sight of God. Such, saith the prophet, he hath
“never seen forsaken of God.”

“This is now an exceeding comfort to all Chris-
“tian people: for they may be assured, that when
“they believe in Christ, and Christ taketh their
“parts, there shall be nothing, neither in heaven
“nor in earth, that shall be able to hurt them, or
“let them of their salvation.”

The writings of Bishop Jewell contain similar
sentiments. I shall only give one extract from his
Exposition of the Epistles to the Thessalonians:
“God hath chosen you from the beginning. His
“election is sure forever. The Lord knoweth who
“are his. You shall not be deceived with the
“power and subtilty of antichrist. You shall not
“fall from grace. You shall not perish. This is
“the comfort which abideth with the faithful,
“when they behold the fall of the wicked; when
“they see them forsake the truth, and delight in
“fables; when they see them return to their vo-
“mit, and wallow again in the mire. When we
“see these things in others, we must say, Alas,

“ they are examples for me, and lamentable ex-
 “ amples. Let him that standeth take heed that
 “ he fall not. But God hath loved me, and hath
 “ chosen me to salvation. His mercy shall go be-
 “ fore me, and his mercy shall follow in me. His
 “ mercy shall guide my feet, and stay me from
 “ falling. If I stay by myself, I stay by nothing ;
 “ I must needs come to ground.—He hath loved
 “ me ; he hath chosen me ; he will keep me.
 “ Neither the example nor the company of others,
 “ nor the enticing of the devil, nor my own sensual
 “ imaginations, nor sword, nor fire, is able to sepa-
 “ rate me from the love of God, which is in Christ
 “ Jesus our Lord. This is the comfort of the faith-
 “ ful. Whatsoever falleth upon others, though
 “ others fall and perish, although they forsake
 “ Christ and follow after antichrist, yet God hath
 “ loved you and given his Son for you. He hath
 “ chosen you, and prepared you unto salvation,
 “ and hath written your names in the book of life.
 “ But how may we know that God hath chosen us ?
 “ how may we see this election ? or, how may we
 “ feel it ? The apostle saith, Through sanctification
 “ and the faith of truth : these are tokens of God’s
 “ election.—This (namely the Holy Spirit) com-
 “ forteth us in all temptations, and beareth witness
 “ with our spirit that we be the children of God ;
 “ that God hath chosen us, and doth love us, and
 “ hath prepared us to salvation ; that we are the
 “ heirs of his glory ; that God will keep us as the
 “ apple of his eye ; that he will defend us, and we
 “ shall not perish.”

The reader can now be at no loss what to think
 of Dr. Tomline’s insinuation ; “ If our great Re-
 “ formers, the authors of these Homilies, CRAN-

“MER, RIDLEY, LATIMER, and JEWELL, had themselves, as is sometimes *pretended*, held Calvinistic opinions,” &c. The extracts here adduced require no addition, explanation, or comment, to give this *pretence*, as his lordship calls it, all the force of demonstration.

The marginal notes and contents, inserted in the Bibles published by authority in the reign of Edward the Sixth, and that of Elizabeth, contribute additional evidence to the same point.

In “The Great Bible,” published in 1549, principally under the direction of Archbishop Cranmer, we find such sentiments as these: “Our election is by grace, and not by works. Few are elect or chosen. We are elect of God the Father, through his good will before the construction of the world, that by the grace and merit of Christ we should have health, serving all men by charity. The elect cannot be accused, forasmuch as God justifieth them. The predestinate are saints, or holy people, made like to the image of the Son of God, and called, justified, and glorified by him. God had predestinate, before the making of the world, for to redeem us by the blood of his Son, for to save and make us his children by adoption, according to the purpose of his will.”

“The Bishops’ Bible” was published in 1568, principally under the care of Archbishop Parker. I shall quote but four of the notes.

On Rom. iii. 20. “He includeth here the whole law, both ceremonial and moral; whose works cannot justify because they be imperfect in all men.”

On Rom. x. 4. “Christ hath fulfilled the whole law; and therefore, whosoever believeth in him •

“ is counted just before God, as well as he had fulfilled the whole law himself.”

On Rom. xi. 35. “ By this the Apostle declareth, that God, by his free will and election, doth give salvation unto men, without any deserts of their own.”

On 2 Pet. i. 10. “ Give diligence to make your calling and election sure—” “ Albeit it be sure in itself, forasmuch as God cannot change; yet we must confirm it in ourselves by the fruit of the Spirit: knowing that the purpose of God calleth, sanctifieth, and justifieth.”

“ The Quarto Bible,” printed first in 1576, went through several editions in the same reign. The notes are too numerous and explicit to leave any doubt respecting the sentiments of the Prelates concerned in their publication.

On Matt. xi. 26. “ Faith cometh not of man’s will or power; but by the secret illumination of God, which is the declaration of his eternal counsel.”

On Matt. xxv. 34. “ Hereby God declareth the certainty of our predestination; whereby we are saved, because we were chosen in Christ before the foundations of the world.”

On Matt. xxv. 35. “ Christ meaneth not that our salvation dependeth on our works or merits; but teacheth, what it is to live justly according to godliness and charity; and that God recompenseth his, of his free mercy, likewise as he doth elect them.”

On Mark xiii. 22. “ The elect may waver and be troubled, but they cannot utterly be deceived and overcome.”

Luke xxiii. 35. "The Christ, the chosen of God."—"Whom God hath before all others appointed to be the Messias. Otherwise, the Scripture calleth them the elect of God, whom he hath chosen, before all beginning, to life everlasting."

"THE ARGUMENT," prefixed to the Epistle to the Romans, remarks; "The great mercy of God is declared towards man, in Christ Jesus, whose righteousness is made ours by faith. For when man, by reason of his own corruption, could not fulfil the law, yea, committed most abominably both against the law of God and nature; the infinite bounty of God ordained, that man's salvation should only stand in the perfect obedience of his Son Jesus Christ."

On 2 Cor. iii. 3. "The hardness of man's heart, before he be regenerate, is as a stone table. Ezek. ii. 19, and xxxvi. 26. But being regenerate by the Spirit of God, it is as soft as flesh; that the grace of the gospel may be written in it, as in new tables."

On Gal. i. 7.—"What is more contrary to our free justification by faith, than the justification by the law or our works? Therefore, to join these together, is to join light with darkness, death with life, and doth utterly overthrow the gospel."

On James ii. 14.—"St. Paul, to the Romans and Galatians, disputeth against them which attributed Justification to works; and here St. James reasoneth against them which utterly condemn works. Therefore Paul sheweth the causes of our Justification, and James the effects. *There* it is declared how we are justified; *here* how we are known to be justified. *There* works

“ are excluded, as not the cause of our Justification; *here* they are approved, as effects proceeding thereof. *There* they are denied to go before them that shall be justified; and *here* they are said to follow them that are justified.”

Similar sentiments were espoused and maintained by all the advocates for the Reformation in the Church of England in the reign of Elizabeth. No inconsiderable testimony to its genuine doctrines is furnished by Dr. WILLIAM FULKE, Master of Pembroke Hall, and Margaret Professor of Divinity in the University of Cambridge. About the middle of the reign of that princess, this learned divine published **THE TEXT OF THE NEW TESTAMENT, AS TRANSLATED FROM THE VULGATE LATIN BY THE ENGLISH CATHOLICS AT RHEMES, AND THE VERSION FROM THE ORIGINAL GREEK, COMMONLY USED IN THE CHURCH OF ENGLAND, IN PARALLEL COLUMNS, WITH AN EXPOSITION OF NUMEROUS ERRORS IN THE CATHOLIC TRANSLATION, AND A CONFUTATION OF MANY OF THEIR ARGUMENTS, GLOSSES, AND ANNOTATIONS.** This elaborate work was dedicated to the Queen, and went through several editions in the course of a few years.

In commenting on the expressions of our Lord respecting the man who “ fell among thieves which “ stripped him of his raiment, and wounded him, “ and departed, leaving him half dead :” * the Catholics say—“ Here is signified, man wounded “ very sore in his understanding and free will, “ and all other powers of soul and body, by the “ sin of Adam : but yet, that neither understand-

* Luke x. 30.

“ing, nor free will, nor the rest were extinguished in man or taken away.” In support of this, they refer to the decisions of a Council held in the year 529.

Dr. FULKE replies ; “ Against this vain collection by allegory, the Scripture is plain, that we are all dead in sin by the sin of Adam.—Rom. v. 12. Eph. ii. 4, 5. Col. ii. 13. The Council Arausicanum, which you quote, (belike to prove that the freedom of will is not lost in Adam,) saith ; ‘ it is so inclined by the sin of the first man, and attenuated, that no man after could love God as he ought, or work that which is good for God’s sake, except the grace and mercy of God prevented him.’ And if by those words you think there is any life left unto it, in cap. 22. the Council saith, ‘ NO MAN HATH ANY THING OF HIS OWN BUT LIES AND SIN.’ And in cap. 21. ‘ Nature by Adam lost, by Christ is repaired.’ And whereas you seem to leave some lie. justice. and freedom of will in man, which by Christ is recovered, increased, healed, and enabled ;—thus we read in the seventh chapter, the title of which is, ‘ That we are not apt to think any thing of ourselves, as from ourselves ;’—‘ if any man do hold, that a man by the force of nature can think any good thing, which pertaineth and is expedient to eternal life, or that he can choose either to be saved, that is, to consent to the preaching of the gospel, without illumination and inspiration of the Holy Ghost, which giveth to all men the sweetness, in consenting and believing the truth, he is deceived with an heretical spirit, not understanding the voice of God, saying in

“ ‘ the gospel, Without me ye can do nothing;
 “ ‘ and that of the Apostle, Not that we are apt
 “ ‘ of ourselves to think any thing as of ourselves,
 “ ‘ but our sufficiency is of God.’ And touching
 “ understanding, the Apostle saith; The natural
 “ man understandeth not those things that be of
 “ the Spirit of God; for they are foolishness unto
 “ him, neither can he know them because they are
 “ spiritually discerned. So that neither the will
 “ nor the understanding have any heavenly life in
 “ them.”

From the Apostle’s conclusion, that “ it is not
 “ of him that willeth nor of him that runneth, but
 “ of God that sheweth mercy;” *—the Catholic
 Expositors argue, “ that God’s grace is the prin-
 “ cipal cause, and men’s free will the secondary
 “ cause, of their willing or working any good to
 “ their salvation.”

Dr. FULKE replies; “ our election, calling, and
 “ first coming to God, lieth wholly in God’s mer-
 “ cy, and not either wholly, or principally, or any
 “ thing at all, in our own will or works. But
 “ whom God elected before time, he calleth in
 “ time by him appointed, and of unwilling, by
 “ his grace maketh them willing to come to him,
 “ and to walk in good works unto which he hath
 “ elected them. So that man hath no free will,
 “ until it be freed; man’s will worketh nothing in
 “ our conversion, until it be converted; man hath
 “ no power to change his will unto better, except
 “ it be given of God. August. Retract. lib. i. cap.
 “ 22 ‘ It is free yet not good, it is free yet not
 “ ‘ sound, it is free yet not righteous. And by

* Rom. ix. 16.

“ ‘ how much the more it is free from goodness,
 “ ‘ rectitude, soundness, and righteousness, by so
 “ ‘ much the more is it bound by the deadly sla-
 “ ‘ very of wickedness, perverseness, infirmity,
 “ ‘ and iniquity. For he who committeth sin is
 “ ‘ the slave of sin, and by whatever a man is held
 “ ‘ in bondage, to that he is a devoted slave.—
 “ ‘ While sin reigns, therefore, he has free will,
 “ ‘ but free without God, not free under God, that
 “ ‘ is free from righteousness, not free under
 “ ‘ grace, and therefore most corruptly and sla-
 “ ‘ vishly free, because not freed by the gratuitous
 “ ‘ gift of God who showeth mercy.’—Fulgent. de
 “ ‘ incarnat. et grat. cap. 19.”

On this passage, “ Not the hearers of the law
 “ are just before God, but the doers of the law
 “ shall be justified ;” * the Rhemish Annotators
 observe, “ This same sentence—is the very
 “ ground of St. James’s disputation, that not faith
 “ alone but good works also do justify. Therefore
 “ St. Paul, howsoever some perversely construe
 “ his words in other places, meaneth the same as
 “ St. James. And here he speaketh not properly
 “ of the first justification, when an infidel or ill
 “ man is made just, who had no acceptable works
 “ before to be justified by, of which kind he spe-
 “ cially meaneth in other places of this epistle,
 “ but he speaketh of the second justification or in-
 “ crease of former justice, which he that is in
 “ God’s grace daily proceedeth in, by doing all
 “ kind of good works, which be justices, and for
 “ doing of which he is just indeed before God.”

* Rom. ii. 13.

Dr. FULKE replies; “ *This sentence is not the*
 “ ground of St. James’s disputation, that faith void
 “ of good works doth not justify, and that good
 “ works also justify or declare a man to be just.
 “ For the Apostle here speaketh not of faith, but
 “ of the law. The Law justifieth only the doers
 “ and perfect observers thereof; Faith justifieth the
 “ believers. Neither doth St. Paul speak here of any
 “ means whereby a man is justified, but sheweth that
 “ no transgressor of the law can be justified by the
 “ Law, because the Law justifieth none but the
 “ doers thereof; which seeing no man doth per-
 “ fectly, no man is justified by the works of the Law,
 “ as he saith expressly Rom. iii. 20. Gal. iii. 11.
 “ As for your distinction of the first and second
 “ Justification before God, it is but a new device,
 “ not threescore years old, utterly unheard of
 “ among the ancient Fathers. For whom God
 “ justifieth by faith without works, he also glori-
 “ fieth. Rom. viii. 30. And that which you call
 “ the second justification, or increase of justice, is
 “ but the effects and fruits of Justification before
 “ God, and a declaration before men that we are just.
 “ And so meaneth St. James, that Abraham, who
 “ was justified or made just, before God, through
 “ faith, was also justified or declared to be just,
 “ before men, by works.—We acknowledge all
 “ good works of Christian men to be the gifts of
 “ God, the fruits of Justification, the notes of
 “ Election, the way wherein all Christians must
 “ walk unto salvation; but seeing that they are
 “ unperfect, they are not able to make just in the
 “ sight of God.”

On the words of the Apostle James, “ Ye see
 “ how that by works a man is justified and not by

“faith only ;”* the Catholics say, “This proposition of speech is directly opposite or contradictory unto that which the heretics hold. The heretics say, Man is not justified by good works, but by faith only.—The Fathers indeed use sometimes this exclusive *only*, but in far other sense than the Protestants, &c.”

Dr. FULKE replies ; “This proposition is not directly opposite or contradictory to that which we hold, no more than those two sayings of Christ ; ‘The Father is greater than I,’ and ‘I and the Father are one.’ No more is this saying of St. James ; ‘Abraham was justified by works,’ contrary to that which St. Paul saith, that he ‘was justified by faith without works.’ For both these sayings are true in divers respects, and we believe both : for where the respect is not the same, there is no opposition or contradiction.—In St. Paul it signifieth to be made just by God’s imputation. In St. James it signifieth to be declared just, as well before men as in the sight of God.—You say, ‘There is a difference between the first justification and the second.’ This difference will never discharge the Apostles of contradiction,—so long as you mean both these justifications to be before God in one acception of the word justification. Beside, that the Scripture teacheth but one Justification unto glorification and salvation, which is that you call the first.—The Fathers you confess do sometimes say, we are justified by faith only, but they have a far other meaning than we ; and then you say they ex-

“clude this and that, which is true, for *only faith*
 “*justifying* excludeth all those things.—A few
 “sentences of the Fathers I will rehearse, that
 “their meaning may appear to be clearly as ours
 “is against all your cavils. ORIGEN, in epist. ad
 “Rom. lib. iii. cap. 3. ‘The Apostle saith, that
 “‘the justification of faith alone doth suffice, so
 “‘that he which believeth only, is justified, al-
 “‘though ye have fulfilled no work: wherefore
 “‘it standeth us upon, that take in hand to de-
 “‘fend the Apostle’s writing to be perfect, and
 “‘all things therein to stand with good order, to
 “‘inquire who hath been justified by faith only
 “‘without works. Therefore, for example sake,
 “‘I think this thief is sufficient, which being cru-
 “‘cified with Christ, cried to him from the cross,
 “‘Lord Jesus, remember me when thou comest
 “‘into thy kingdom. Neither are there any
 “‘good works of his described in the Gospel; but
 “‘for this faith only, Jesus said unto him, This
 “‘day shalt thou be with me in Paradise.’—
 “Where it is to be noted, that although this thief
 “had no good works of his going before faith; yet
 “proceeding of faith, he had as many, as the time
 “and case, wherein he was, permitted; namely,
 “the fear of God, acknowledging of his sin, in-
 “vocation, reprehension of his fellow, &c. HILA-
 “RIUS, in Matt. can. 8. ‘It moved the Scribes,
 “‘that sin was forgiven by a man; for they beheld
 “‘a man only in Jesus Christ, and that to be
 “‘forgiven by him, which the law could not re-
 “‘lease; for faith only doth justify.’ Here you
 “see justification by remission of sins: the like
 “assertion he hath can. 21. GREGORY NAZIAN-
 “ZEN affirmeth the same, Or. 22, de modest. in

“ descept. : and, in Cat. de reb. suis, speaking in
 “ the person of the Publican that prayed with the
 “ Pharisee, saith, ‘ Works shall not save me ; but
 “ ‘ let thy grace and thy mercy drop upon me,
 “ ‘ profane man ; which only hope, O king, thou
 “ ‘ hast given to miserable sinners.’ Here you
 “ see grace and mercy the only hope of sinners.
 “ BASIL, de Humil. Hom. 51. saith ; ‘ This is a
 “ ‘ perfect and full rejoicing in God, when a man
 “ ‘ doth not boast himself of his own justice, but
 “ ‘ knoweth himself to be void of true justice, and
 “ ‘ to be justified by only faith in Christ.’ St.
 “ AMBROSE, among a great number of places, hath
 “ these words in 1 Cor. cap. i. ‘ It is so appoint-
 “ ‘ ed of God, that he which believeth in Christ
 “ ‘ shall be saved without works, receiving for-
 “ ‘ giveness of his sins by faith alone.’ St. CHRYS-
 “ OSTOM also oftentimes affirmeth the same ; and
 “ speaking of Abraham, he saith in Ep. Gal. cap.
 “ iii. ‘ If he before the time of grace were justi-
 “ ‘ fied by faith, and that when he flourished in
 “ ‘ good works, much more we.’ In Tim. Hom.
 “ 3. he saith, ‘ if thou trust unto faith, why bring-
 “ ‘ est thou in other things, as though faith alone
 “ ‘ sufficed not to justify ?’ JEROME against the
 “ Pelagians, lib. i. saith ; ‘ We are just when we
 “ ‘ confess ourselves to be sinners ; and our justice
 “ ‘ consisteth not of our own merit, but of God’s
 “ ‘ mercy.’ ”

It will be obvious to every attentive reader, that
 the principles maintained by the Bishop of Lincoln
 are, in several instances, much more in harmony
 with the tenets inculcated by the Rhemish antago-
 nists of the Reformation, than with the doctrines
 defended by this able advocate of the Church of

England, which were then universally considered as the genuine doctrines of the Church. I shall only notice in particular, that his Lordship's sentiments respecting an entrance into a justified state by faith, and continuance in it by works,—respecting justification in this world, and justification in the world to come,—appear to me to be precisely the same, though conveyed in a little different phraseology, as those of the Catholic Annotators respecting a *first* and *second justification*, and *increase of justification*, so completely refuted by Dr. Fulke.

That the genuine doctrines of the Church of England were such as I have asserted, we have another eminent proof in the sanction given to Fox's Martyrology by the Spiritual Governors of the Church in the reign of Elizabeth, and by that Princess herself.

The production of a few passages from that work will place this beyond all reasonable doubt.

“ As touching the doctrine of election—Three things must be considered.

“ First, What God's election is, and what is the cause thereof.

“ Secondly, How God's election proceedeth in working our salvation.

“ Thirdly, To whom God's election pertaineth and how a man may be certain thereof.

“ Election is the free mercy and grace of God, in his own will, through faith in Christ his Son, choosing and preferring to life such as pleaseth him.

“ In this definition of election, first go before the mercy and grace of God, as the causes thereof; whereby are excluded all works of the law, and

“merits of deserving, whether they go before faith
 “or come after. In that this mercy and grace of
 “God in this definition is said to be free; thereby
 “is to be noted the proceeding and working of God,
 “not to be bounded to any ordinary place, succes-
 “sion of chair, state or dignity of person, worthi-
 “ness of blood; but all goeth by the mere will of
 “his own purpose.—It is added, in his own will.
 “By this falleth down the free will and purpose of
 “man, with all his actions, counsel, and strength
 “of nature: according as it is written, It is not of
 “him that willeth, nor of him that runneth; but of
 “God that sheweth mercy. So we see how Israel
 “ran along, and yet got nothing. The Gentiles later
 “began to set out, and yet got the game. So they,
 “who came at the first hour, did labour more;
 “and yet they, who came last, were rewarded with
 “the first. The working will of the Pharisee
 “seemed better; but yet the Lord’s will was rather
 “to justify the Publican. The elder son had a bet-
 “ter will to tarry by his Father, and so did indeed;
 “and yet the fat calf was given to the younger son
 “that ran away.”

“Whereby we are to understand, how the matter
 “goeth, not by the will of man; but by the will
 “of God, as it pleaseth him to accept; according
 “as it is written, Who were born, not of the will
 “of the flesh, nor by the will of man, but of
 “God.

“God’s mercy and free grace bringeth forth
 “election. Election worketh vocation, or God’s
 “holy calling. Which vocation, through hearing,
 “bringeth knowledge and faith of Christ. Faith
 “through promise obtaineth justification. Justifica-
 “tion, through hope, waiteth for glorification.

“ Election is before time. Vocation and faith
 “ come in time. Justification and Glorification are
 “ without end.

“ Election, depending on God’s free grace and
 “ will, excludeth all man’s will, blind fortune,
 “ chance, and all peradventures.

“ Vocation, standing upon God’s election, ex-
 “ cludeth all man’s wisdom, cunning, learning, in-
 “ tention, power, and presumption.

“ Faith in Christ, proceeding by the gift of the
 “ Holy Ghost, and freely justifying man by God’s
 “ promise, excludeth all other merits of men, all
 “ condition of deserving, and all works of the law,
 “ both God’s law and man’s law, with all other
 “ outward means whatsoever.

“ This order and connexion of causes is dili-
 “ gently to be observed, because of the Papists,
 “ who have miserably confounded and inverted
 “ this doctrine ; teaching, that Almighty God, so
 “ far forth as he foreseeth man’s merits before to
 “ come, so doth he dispense his election. As
 “ though we had our election, by our holiness that
 “ followeth after ; and not rather have our holiness
 “ by God’s election going before !

“ If the question be asked, Why was Abraham
 “ chosen, and not Nachor ? why was Jacob cho-
 “ sen, and not Esau ? why was Moses elected,
 “ and Pharaoh hardened ? why David accepted,
 “ and Saul rejected ?—it cannot be answered
 “ otherwise but thus—Because it was so the good
 “ will of God.

“ In like manner, touching vocation, and also
 “ faith. If it be asked why this vocation and gift
 “ of faith was given to Cornelius the Gentile, and
 “ not to Tertullus the Jew ? why the beggars by

“ the highways were called, and the bidden guests
 “ excluded? we can go to no other cause, but to
 “ God’s purpose and election; and say, with Christ
 “ our Saviour, Even so, Father, for so it seemed
 “ good in thy sight.

“ And so for justification likewise. If the ques-
 “ tion be asked, why the Publican was justified,
 “ and not the Pharisee? why Mary the sinner, and
 “ not Simon the inviter? why harlots and publicans
 “ go before the scribes and pharisees in the king-
 “ dom? why the son of the free woman was re-
 “ ceived, and the bond woman’s son, being his
 “ elder, was rejected? why Israel, which so long
 “ sought for righteousness, found it not; and the
 “ Gentiles, which sought not for it, found it? we
 “ have no other cause hereof to render, but to say,
 “ with St. Paul, Because they sought for it by
 “ works of the law, and not by faith; which faith
 “ cometh not by man’s will, but only by the elec-
 “ tion and free gift of God.

“ Wheresoever election goeth before, there faith
 “ in Christ must needs follow after. And again,
 “ Whosoever believeth in Christ Jesus, through
 “ the vocation of God, he must needs be a par-
 “ taker of God’s election.

“ Whereupon resulteth now the third note, or
 “ consideration; which is, to consider, whether a
 “ man, in this life, may be certain of his election?

“ Although our election and vocation simply in-
 “ deed be known to God only in himself, *à priori*;
 “ yet notwithstanding, it may be known to every
 “ particular faithful man, *à posteriori*; that is, by
 “ means; which means is, faith in Christ Jesus cru-
 “ cified. And therefore it is truly said, DE ELEC-
 “ TIONE JUDICANDUM EST A POSTERIORI: that is

“ to say, We must judge of election by that which
 “ cometh after : that is, by our faith and belief in
 “ Christ, which certifieth us of this election of God.
 “ For albeit that election be first certain in the
 “ knowledge of God ; yet in our knowledge, faith
 “ only, that we have in Christ, is the thing that
 “ giveth to us our certificate and comfort of this
 “ election.—Election first known to God, and last
 “ opened to man.”*

Now I appeal to the judgment of any one at all acquainted with the Calvinistic controversy and the general principles of human action, whether it be within any supposable bounds of credibility, that the circulation and perusal of a book containing sentiments like these should be actively promoted by persons unfavourable to what are called Calvinistic doctrines. But the most direct measures were adopted by Queen Elizabeth and by the Bishops and Clergy in Convocation to promote the reading of it among all classes of people throughout the nation.

Strype, in his *Annals*, informs us, that “ this
 “ History of the Church was of such value and
 “ esteem for the use of it to Christian readers, and
 “ the service of our religion reformed, that it was,
 “ in the days of Queen Elizabeth, enjoined to be set
 “ up in some convenient place, in all the Parish
 “ Churches, together with the Bible, and Bishop
 “ Jewell’s Defence of the Apology of the Church
 “ of England : to be read, at all suitable times, by
 “ the people, before or after service.”

In such high estimation was this book held among the Bishops and Clergy, that the Convocation

* Fox’s Acts and Monuments, iii. 292, 293.

assembled in St. Paul's Cathedral in the year 1571, under Archbishop Parker, enjoined, in their canons :

That every Archbishop and Bishop should have in his house the Bible, of the largest edition, then recently printed in London, and the complete History entitled *Monuments of the Martyrs*, (meaning Fox's *Martyrology*,) and some other religious books; and that those books should be placed, either in the hall, or in the principal dining-room, for the use of their servants and strangers.

That every Dean should take care that the books now mentioned should be purchased and placed in his cathedral church, in such a situation, that they might be conveniently heard and read by the vicars and minor canons and other ministers of the Church, and by strangers and travellers.

That every Dean, Prebend and Canon residentiary should purchase those books for his servants, and place them in some convenient situation, either in his hall or in his dining-room.

That every Archdeacon should have in his house, both the other books, and particularly this *Martyrology*.*

* Quivis archiepiscopus, et episcopus, habebit domi suæ Sacra Biblia, in amplissimo volumine, uti nuperrime Londini excusa sunt; et plenam illam historiam, quæ inscribitur *MONUMENTA MARTYRUM*: et alios quosdam libros ad religionem appositos. Locentur autem isti libri, vel in aula, vel in grandi cœnaculo; ut et ipsorum famulis, et advenis, usui esse possint.

EOSDEM ILLOS LIBROS, quos proxime diximus, decanus quisque curabit emi, et locari in ecclesia sua cathedrali, ejusmodi in loco, ut a vicariis, et minoribus canonicis, et ministris ecclesiæ, et ab advenis, et peregrinis, commodè audiri et legi possint.

EOSDEM LIBROS ILLOS decanus, et primarius quisque residentiarius, quos appellant ecclesiæ dignitates, ement suo quisque famulitio; eosque, opportuno aliquo in loco, vel in aula, vel in cœnaculo, locabunt.

Quivis archidiaconus habebit, domi suæ, et alios libros, et nomina-
tim eos, qui inscribuntur, *MONUMENTA MARTYRUM*.

I have somewhere heard or read of a sophist who endeavoured to persuade a company of several persons, that there was no such thing as motion. None of the party made any reply, but one of them presently rose from his seat, and walked about the room during the remainder of the speech; thus more than answering the fallacies of the speaker, by an actual exhibition of that which he was representing as destitute of reality, a mere illusion of the imagination. The foregoing quotations must be considered in a similar light by every intelligent and impartial reader. They furnish an actual exhibition of that which Dr. T. denies to exist. The conformity of sentiment between our English Fathers and Reformers, and the Reformer of Geneva, is so general, unequivocal and striking, that it is difficult to conceive the possibility of a doubt of it arising in the mind of any reader, who is capable of understanding the passages which have been quoted, and is not interested in misrepresenting the matter of fact. Any man who denies or doubts it may as well doubt or deny that Calvinistic opinions are to be found in the writings of Calvin himself. To doubt or deny even the reality of motion would but little heighten the climax of absurdity.

The more any one examines and reflects upon his Lordship's Book, the more marvellous and unaccountable it appears. Let us only suppose, that some waggish, and not very scrupulous, enemy of the Church had formed the design of giving it a secret wound, and at the same time playing off, what in the dialect of the town would be called, *a hoax upon the public*: is it easy to conceive of any method more adapted to the attainment of such an object than the composition and publication of a book,

caricaturing and vilifying the genuine doctrines of the Liturgy, Articles and Homilies, asserting some of the most opposite and heterogeneous principles to be really those of the Ecclesiastical Establishment and of its venerable Fathers and Reformers, and exhibiting the most dutiful sons and best friends of the Church in the present day as advocates of heretical tenets and encouragers of licentious conduct? Yet such is the true character of this volume of his Lordship, whom nevertheless we cannot suspect of being otherwise than “serious in a serious cause,” or of entertaining the most distant design of hostility to the Church, to which he lies under the strongest obligations to cherish and manifest the warmest attachment.

If the doctrine of the Church and of its first founders and their immediate successors had been anti-Calvinistic, how could we account for the fact having been so totally misrepresented by writers of all parties? Bayle quotes the testimonies of two Catholics—Sculdingius said, “In England Calvin’s Institutions is almost preferred to the Bible itself. The pretended English Bishops enjoin all the Clergy to get the book almost by heart, never to have it out of their hands, to lay it by them in a conspicuous part of their pulpits; in a word, to prize and keep it as carefully, as the old Romans are said to have preserved the Sibylline oracles.” Stapleton gives the following account: “The Institutions of Calvin are so greatly esteemed in England, that the book has been most accurately translated into English, and is even fixed in the parish churches for the people to read. Moreover in each of the two Universities, after the students have finished their circuit in philosophy, as

“ many of them as are designed for the ministry are
 “ lectured first of all in that book.”

Even Heylin, the friend of Laud, and the avowed
 adversary of Calvinism, gives a similar testimony.
 Referring to the reign of Elizabeth,—“ Predestina-
 “ tion, and the points depending thereupon were re-
 “ ceived as the established doctrines of the Church
 “ of England.—The books of CALVIN were the
 “ rule, by which all men were to square their writ-
 “ ings : his only word, like the *ipse dixit* of *Pytha-*
 “ *goras*, was admitted for the sole canon to which
 “ they were to frame and conform their judg-
 “ ments.—It was safer for any man in those times
 “ to have been looked upon as an *Heathen* or *Pub-*
 “ *lican*, than an *anti-Calvinist*.”*

In the year 1624 a Latin oration was addressed
 to King James the First at Woodstock by Dr. John
 Prideaux, then Vice Chancellor of Oxford and af-
 terwards Bishop of Worcester,—in which he de-
 clared to His Majesty, that “ within the nine years
 “ then last past the University of Oxford had sent
 “ forth seventy-three Doctors in Divinity, and more
 “ than one hundred and eighty Bachelors in Di-
 “ vinity, that in his official capacity he had been
 “ concerned in conferring those degrees, and could
 “ confidently affirm respecting those theologians,
 “ that they were *not* *favourers of Armenianism*.”

One of Dr. Tomline's worthy predecessors, the
 Author of the Preface to the Liturgy which has
 been so greatly admired, Dr. Saunderson, who
 adorned the see of Lincoln in the reign of Charles
 the Second, appears to have held Calvin's theology
 in high estimation. “ When I began (says he) to

* Life of Laud.

“ set myself to the study of divinity as my proper
 “ business, Calvin’s Institutions were recommended
 “ to me, as they were generally to all young scho-
 “ lars in those times, as the best and perfectest sys-
 “ tem of divinity, and the fittest to be laid as a
 “ groundwork in the study of this profession. And
 “ indeed my expectation was not at all deceived in
 “ the reading of those Institutions.” This Prelate,
 in a treatise entitled *Pax Ecclesiæ*, speaks of some
 polemical artifices practised by the anti-Calvinists of
 those days. Two of these instances of what he calls
 “ the manifold unjust and uncharitable cunning of
 “ the Armenians to advance their own party,” it
 will not be amiss to state in his own words.
 “ Bragging out some of their private tenets, as if
 “ they were the received established doctrine of the
 “ Church of England; by forcing the words of
 “ Articles, or Common Prayer Book, to a sense which
 “ appeareth not to have been intended therein.”—
 “ Seeking to derive envy on the opposite opinions;
 “ by delivering them in terms odious, and of ill
 “ and suspicious sound.”—If Dr. Saunderson had
 been endued with a spirit of prophecy, and intended
 to describe a work of one of his anti-Calvinistic
 successors, what language could he have used more
 truly characteristic of the polemical lucubrations of
 Dr. Tomline?

Where could the doctrines of the English Re-
 formed Church be reasonably expected to appear
 in their most genuine form, during the lives of its
 first founders and their immediate successors, if
 not in the two Universities? But the doctrines now
 denominated Calvinistic were most distinctly and
 decidedly maintained both at Oxford and at Cam-
 bridge. Of the truth of this assertion there exists

proof sufficient to convince any person who is not obstinately determined to resist the strongest evidence. I shall content myself with citing a few of the Theses maintained at Oxford by those who took the degree of Doctors in Divinity, in the reigns of Elizabeth and James the First.

“ Act-Theses and Questions are always (before
 “ they are either admitted, printed, published, or
 “ disputed on) propounded to a general Convoca-
 “ tion of the whole University, and by them parti-
 “ cularly allowed, voted, and then recorded in the
 “ University Register, for a testimony to poste-
 “ rity, as orthodox, and consonant to the esta-
 “ blished doctrine, faith, and articles, of the
 “ Church of England. So that the whole Univer-
 “ sity’s judgment is comprised in them, as well as
 “ theirs that give them.”*

Electorum certa est salus, ut perire non possint.

The salvation of the elect is certain, so that they cannot perish.

Doctrina prædestinationis olim tradita ab Augustino, et nostris temporibus a Calvino, eadem est.

The doctrine of predestination anciently taught by Augustine is the same that has been taught in our times by Calvin.

Præscientia Dei æterno decreto omnia ordinantis non pugnavit cum arbitrii libertate primis parentibus concessa.

* Prynne Anti-Arm.

The foreknowledge of God, who ordains all things by an eternal decree, did not clash with the freedom of will granted to our first parents.

Tota salus electorum est mere gratuita.

The whole salvation of the elect is purely gratuitous.

An, qui in Christo sunt, perire possunt?—Neg.

Whether those who are in Christ can perish?
—Denied.

An fideles possint, certa fide, statuere remissa esse peccata?—Aff.

Whether it is possible for the faithful, with an assured faith, to conclude that their sins are forgiven?—Affirmed.

Non est liberum arbitrium.

The will is not free.

Sancti non possunt excidere gratia.

Saints cannot fall from grace.

An homo possit se præparare ad gratiam recipiendam?—Neg.

Whether man can prepare himself to receive grace?—Denied.

An homo possit scire, se habere gratiam?—Aff.

Whether it be possible for a man to know that he has grace?—Affirmed.

An electio sit ex praevisis operibus?—Neg.

Whether election be from works foreseen?—
Denied.

An, Deus autor peccati, juxta reformatorum sententiam, statuatur?—Neg.

Whether the doctrine of the Reformed makes God the author of sin?—Denied.

An gratia regenerationis possit resisti?—Neg.

Whether the grace of regeneration can be resisted?—Denied.

An voluntas, in prima conversione, habeat se tantum passive?—Aff.

Whether the will, in the beginning of conversion, be merely passive?—Affirmed.

An semel justificatus semper maneat justificatus?—Aff.

Whether a person once justified remains always justified?—Affirmed.

An voluntas humana resistere possit gratiae Dei efficaci?—Neg.

Whether the human will can resist the efficacious grace of God?—Denied.

An, post Adami lapsum, libertas ad bonum sit prorsus amissa?—Aff.

Whether, since the fall of Adam, freedom to good be entirely lost?—Affirmed.

An omnes baptizati sint justificati?—Neg.

Whether all baptised persons are justified?—
Denied.

An ipse actus fidei nobis imputetur pro justitia legis sensu proprio?—Neg.

Whether the act of faith itself be imputed to us, in a proper sense, for the righteousness of the law?—Denied.

An fides et fidei justitia sint propria electorum?—Aff.

Whether faith and the righteousness of faith be peculiar to the elect?—Affirmed.

Similar positions were also maintained in the reign of Charles the First.

An Prædestinatio sit ex prævisa fide vel operibus?—Neg.

Whether Predestination be from foreseen faith or works?—Denied.

An Prædestinatio ad salutem sit mutabilis?—Neg.

Whether Predestination to salvation be mutable?—Denied.

An fides, semel habita, possit amitti?—Neg.

Whether faith, once possessed, can be lost?—Denied.

An efficacia gratiæ pendeat a libero influxu arbitrii?—Neg.

Whether the efficacy of grace be dependent on the free influence of the human will?—Denied.

An arbitrium humanum determinet gratiam divinam ?—Neg.

Whether the human will determine the grace of God?—Denied.

CHAPTER XXII.

Conclusion.

I HAVE now closed the evidence intended to be adduced of the Harmony of the Doctrine of the Fathers, Reformers and Public Formularies of the Church of England with the system maintained by Calvin. To adduce all that could be collected would require many volumes. It is proper to remark, that the conformity of sentiment, between our English Fathers and Reformers and the Reformer of Geneva, really extended further than has here been stated. Several of their writings contain proofs of their coincidence with Calvin in what are generally considered by anti-Calvinists, as the most objectionable of his opinions; though, like him, they refrained from introducing those points into Articles of Faith, intended to express the grand doctrines in which all the Ministers of the Church were expected to agree. And the quotations here adduced have been selected with a direct view to the design of the present work, which is to show the Harmony of the Fathers Reformers and Public Formularies of the Church of England with Calvin, in *those* principles which have been adopted by Cal-

ninists in general and usually denominated Calvinistic.

I cannot conclude without reminding the reader of the narrow ground that I have taken, and remarking, that many of the tenets avowed by the Bishop appear to me as irreconcilable with the plain decisions of Scripture, and with just practical views of human nature, as with the Formularies of the Church; and on the other hand, without pledging myself to the propriety of every expression in the numerous quotations here adduced against his Lordship, that many of the sentiments, which he opposes, are such as in my apprehension cannot be rejected, without rejecting or misinterpreting various passages of the Sacred Scriptures. But this ground of discussion, except so far as it may have been included in the foregoing extracts, I leave to the occupation of persons capable of doing it ample justice. I will add, however, that many of the principles impugned by his Lordship are those in which WICKLIFFE and ZUINGLE, LUTHER and CALVIN, MELANCTHON and BEZA, CRANMER and RIDLEY, LATIMER and JEWELL, with a host of excellent predecessors and successors, notwithstanding their minor differences, were all agreed:—Principles, which in every age of the Church have been made instrumental, by the divine blessing, in the moral and spiritual regeneration of men:—Principles, which have arrested some of the most abandoned profligates in their career of iniquity,—which have exchanged the justest apprehensions of future vengeance for well grounded confidence in the divine mercy,—which have animated the human breast with the purest and most exalted piety,—

which have inspired the heart with the most disinterested, ardent, and expansive philanthropy,—which have adorned the life with every virtue,—which have alleviated present sufferings with the prospect of endless enjoyments,—which when the eyes have been closing on the scenes of earth have opened them on the beauties of paradise, and while the body has been sinking amidst the swoonings of death have caused the spirit to beat high with the pulsations of immortality :—Principles, which at this hour are calling forth the noblest energies of Christians of various denominations, forming unions and prompting exertions unexampled and unthought of in past ages,—exertions that bid fair to realise the apocalyptic vision of “ an angel flying in the midst of Heaven,”* to circulate the word of life in every language, to instruct the ignorant and reform the vicious in every land.

For the freedom with which I have animadverted on some of the positions of the learned Prelate, I make no apology. I trust I have not forgotten that the subject of my animadversions is the work of a Scholar, a Gentleman, and a Protestant Bishop—though I am constrained to add, a work which contains passages sufficient to justify a suspicion, whether his Lordship may not sometimes have experienced a momentary oblivion of the obligations resulting from those characters. Whatever be the respect due to rank or function, the claims of truth are paramount to every other consideration;† and ought never to be compromised

* Rev. xiv. 6.

† Amicus Plato, amicus Socrates, sed magis amica Veritas.

or waved, even in appearance, by complimentary concessions or apologies. If the charges of mistake, misrepresentation, and inconsistency, here brought against his Lordship, be incorrect and groundless, no apology ought to redeem them from the censure which in that case they justly deserve. But if these charges have been established, or if they can be established, something more than apology is due from his Lordship, to the Public, to his Clergy, to his Metropolitan, and above all, to the Supreme Master whom he professes to “serve with his spirit in the Gospel of his Son,” for having written and published such a Book.

I shall now conclude with expressing my sincere desires, “that it may please Almighty and Ever-
 “lasting God, who alone worketh great marvels,
 “to send down upon all Bishops, Priests and
 “Deacons the healthful Spirit of his grace,—to
 “bring into the way of truth all such as have
 “erred and are deceived,—to illuminate them with
 “the knowledge and understanding of his word,—
 “to replenish them with the truth of his doctrine,
 “and to endue them with innocence of life, that
 “both by their preaching and living they may set
 “it forth and show it accordingly; to give them
 “all those heavenly graces that are requisite for
 “their high trust, that his work may prosper in
 “their hand, that they may be made blessed instruments of advancing his truth; that heresies
 “and false doctrines may not disturb the peace of
 “the Church; but that all the congregations committed to their charge, hearing meekly his word
 “and receiving it with pure affection, may be led

“ into the way of truth, and hold the faith in unity
 “ of spirit, in the bond of peace, and in righteous-
 “ ness of life ; that truth and justice, brotherly
 “ kindness and charity, devotion and piety, con-
 “ cord and unity, with all other virtues, may be
 “ the stability of our times, and make this Church
 “ a praise in the earth.”*

* Morn. Prayer—Litany—Prayer for Ember Weeks—Prayer for 25
 Oct.—Prayer for all conditions—Prayer for 5 Nov.

APPENDIX.

The Calvinistic Doctrine of Original Sin Stated and Defended.

THE DOCTRINE of Original Sin is of such cardinal importance in the system of Christianity, that it is deeply to be regretted it should not be generally understood.—With the hope of casting some light on the subject, and with the design of rendering this little volume still more valuable, it has been determined to subjoin, in this appendix, the sentiments of an American Divine.

CALVIN maintains, that THE FACULTIES of man before and after the apostacy are the same. In this all enlightened men agree. But what is a mental faculty? How many faculties shall we enumerate? Will a knowledge of these enable us more clearly to understand the doctrine of Original Sin? On these enquiries perhaps it is possible to satisfy the reader.

“A MENTAL FACULTY is that inherent part of the constitution of the mind by which it performs any distinct operation. A MENTAL OPERATION is *any thing which the mind does*, by any one of its faculties, or by the co-operation of several of them. The human mind has TEN constituent faculties, which are, the faculties of consciousness, perception, conception, judgment, con-

science, reasoning, feeling, memory, volition and efficiency. By the existence of these we may account for every mental operation.

The Faculty of Consciousness is that part of the original constitution of the mind by which, without any reasoning on the subject, every man has knowledge of his present mental operations.

The Faculty of Perception is that part of the original constitution of the mind by which it has knowledge, through the instrumentality of the five senses, of external objects." Of course our perceptions may be divided into five classes, or departments, which comprehend our perceptions through the eyes, the ears, the organs of tasting, the olfactory nerves, and the organs of touch. It is an established law in the government of human minds, that there shall be no perceptions, while we are awake, but through our bodily organs. It is the mind which sees, hears, smells, tastes, and touches: and it is according to the law just stated, that the immortal spirit is enabled to hold converse with matter, a substance unlike itself. By a figure of speech which puts the cause for the effect, some operations consequent on perception, are called *perceptions*. "I perceive thou art in the gall of bitterness," said Paul, when he *judged*, from the words which he had heard, that Simon was still an unrenewed man. "Hereby perceive we the love of God, because he laid down his life for us," that is, by what we have seen and heard of the death of Christ, we have some just *apprehension* of the love of God. "I perceive that thou art a prophet," said the woman of Samaria, when she *judged* from her *perceptions*, or from *hearing* and *seeing* Jesus, that he was a prophet. "I perceive" said Paul, "that in all things ye are too superstitious;" when strictly

speaking, from *seeing* the images and devotions of the *Athenians*, he came to the *judgment* that they were exceedingly superstitious. Indeed, when we are said to *perceive* any thing but such an object as is presented to one or the other of our five senses, it is by a *metonymy*.

The Faculty of Conception is that part of the original constitution of the mind by which we have knowledge of things which are not perceived by the senses. This is the most important faculty of *the understanding*, and has itself very commonly been called by that general term.—It is by this part of our constitution that we have an *idea*, a *notion*, a *conception*, an *apprehension*, or an *understanding*, of any subject not material. By this we have knowledge of time, space, quantity, state, faculty, power, virtue, vice, goodness, liberty, and of thousands of similar things. We *perceive* only things present and real, but we *conceive* of things absent, and of things as being in one place which we believe to be actually in another. When we have an apprehension of a distinction, we are said to *discern*; but when we conceive of *images*, especially of things which are not in existence, we are said to *imagine*; and the faculty itself receives the name of *the imagination*, just as the same person from sustaining two different relations, is called a husband and a father. “We may conceive what is intended by the names of Mary and Mediator; but if we conceive of the Virgin Mary as being a Mediator between her son and sinners, it is, in the opinion of every Protestant, an *act of the imagination*. The most common operations of the mind in this way, are those in which we conceive of two or more things as united or blended, which we have perceived in their separate state. Thus, we have *perceived* the head of a woman, and the body of a fish: we may

conceive of them as united in such a manner as to constitute one living animal ; and then, we *imagine* a mermaid. Any mental operation may be an object of conception ; but no act of mind can be the object of perception.

“ *The Faculty of Memory*, is that part of the original constitution of the mind by which it has present knowledge of its past mental operations. The operations of the memory, are either voluntary or involuntary. An *involuntary* act of the memory is called *remembrance*, and a voluntary one *reminiscence*, or *recollection*. While it is the business of consciousness to take cognisance of present mental operations, it is the office of memory to recall the past, and thereby perpetuate the influence of consciousness. We are said by an ellipsis to remember other objects than our own mental acts, when they are objects of which we have had some previous knowledge ; because without memory we could have no subsequent knowledge of them. Thus, one who says, “ I remember my departed father’s face,” *conceives* of such a face, as he once *perceived*, and *remembers the perception* ; as well as the *judgment* that the conceived face is precisely like that which he perceived his father to have.

“ *The Faculty of Judgment* is that part of the original constitution of the mind, by which it decides that any proposition is true or not true.” The operations of this faculty are either *Constitutional*, *Reflective*, or *Acquired*. *Constitutional judgments* are such as result directly from the constitution of the mind, and are involuntary. Every proposition which is truly called *self-evident* or an *axiom*, is the object of such an act of judgment ; and men will assent to it from the very make of their minds and the laws which our Creator has established for their government, so soon as they understand the proposition. Thus

a constitutional judgment, that the things which we perceive by our senses actually exist, is inseparably connected with the perception of those objects. "That I exist" is a constitutional judgment, which invariably follows an act of consciousness; and every one who is conscious of any operation of mind, assents to the statement, that he who is conscious has a being. Other similar judgments relate to the truth of such propositions as these—Every effect has an adequate cause—The whole is greater than a part—and a thing cannot exist and not exist at the same time. *Reflective judgments* result from the mind's looking in upon itself. Should I state to an intelligent Christian, who is strong in faith, giving glory to God, this proposition, "you love God," he might modestly say, "I conceive of the object of supreme affection, God, and of the mental operation of loving him; and am conscious that I do love him; therefore I judge your proposition to be true." When we judge from reflection, it is customary to say we *know* a statement to be correct, or just. *Acquired judgments* include all other operations of the judgment; and are thus denominated because we learn to form them. Many of these are dependent on some previous constitutional or intuitive judgment. The most important of our *acquired judgments*, are those which are called *acts of faith*. The propositions which are the objects of faith are always matters of *testimony*. God testifies, that he who believeth shall be saved, and that the wicked shall be turned into hell: when I judge that these statements are true, or that the facts shall be according to the assertions, I am said to *believe* the truth contained in them.

The Faculty of Reasoning is that part of the original constitution of the mind, by which it arranges, combines,

compares, and abstracts its own judgments, in such a manner as to deduce from known propositions one previously unknown. To *infer* judgments is the great design of this faculty.

The Faculty of Conscience, called also the *Moral Faculty*, is that part of the original constitution of the mind by which it performs, involuntarily, mental operations of a religious character. It is employed about moral actions, and induces all mankind to speak of right and wrong, of justice and injustice, of obligation and guilt. From the operations of this faculty they say, *you ought*, or *you ought not*, *you should*, or *you should not*; they ask, “are you not afraid?” and they *accuse* or *justify* one another. Conscience *approves*, or *disapproves* of moral actions. It is a law of our intellectual nature, that conscience shall operate in dependence on some other operations of the mind, and should approve or disapprove, according to our conceptions of a law, judgment that we are subjected to it, our opinion of the Law-giver, our apprehension of duty, and our exercise of memory on these subjects. Hence, conscience would be inoperative without knowledge.

The Faculty of Feeling is that part of the original constitution of the mind by which it experiences either pleasure or pain. The operation of every faculty of the mind except this has an object. But here the action is intransitive, and the verb expressive of it will admit only such substantives to follow it as appertain to neuter verbs. If we *feel* it is always a *feeling*, of some kind. The operations of this faculty may be divided into *sensations and emotions*. Here another law of our mental nature is to be had in remembrance; that we never feel but in consequence of some previous operation

of the mind. All those feelings which are dependent on perceptions by the five senses are called *sensations*; and all other feelings are called *emotions*. Emotions again, may be divided into *affections* and *passions*. Affections are all the pleasurable emotions of the mind; and passions, all those that are painful.

Any one of the operations of these eight faculties may be a *motive*, in consequence of which the mind shall *will* the performance of some action.

The Faculty of Volition, or the will, is that part of the original constitution of the mind by which it chooses, determines, resolves, purposes, or wills to perform, or not to perform, any contemplated action.

The Faculty of Efficiency is that part of the original constitution of the mind by which it performs those actions which have been determined by the will. By this faculty the mind acts, not only on the body, but on its own constituent members. This efficiency in us any one may be conscious of, who will reflect, that it is one thing to will an action, and another thing to obey the will in performing that action.

These ten faculties Adam possessed before and after the fall; and these are essential to the constitution of every one of his reasonable, accountable offspring, in every condition. A man possessing all these may be located in as many different states as shall have been fore-ordained. In every state we predicate of man a certain degree of *liberty*, and *power*. We have carefully avoided confusion of terms, and design never to use *faculty* and *power* as synonymous, until we have at least one name for each distinct object of contemplation.

LIBERTY OF ACTION consists in such a connexion between the faculties of volition and efficiency, that a man may

perform what he wills. So far as a man may effect what he wills, so far he is free in his agency.

LIBERTY OF VOLITION, or freedom of will, consists in such a connexion between the will and a sufficient motive, that a man may will upon the presentation of the motive. Hence man has no such freedom of will that he can choose without motives, or independently of all knowledge, judgment, conscience, and feeling. Hence also, a man cannot will from such thoughts and feelings, whether they be holy or unholy, as he has not; any more than he can see what is not to be seen.

LIBERTY OF THOUGHT is predicated of any faculty of the understanding, precisely so far as a connexion is established between that faculty and our voluntary efficiency. Thus, if God has fixed it as a law of mind, that when I will to read an author to myself, the will shall so act (through my faculty of agency,) on my perception that I shall see the words, and on my conception that I shall understand their meaning, then I am free to read. So far as the Father of spirits has subjected the memory to any voluntary action upon it, so far man is free to recollect. If your judgment will perform its office in consequence of your exertion to make it active, you have liberty in judging. But to read a language which he has not learned, to recollect in all cases in which he wills it, and to judge without subjection to his conceptions, no man is free. Yet of every faculty we affirm, that it always acts without being acted upon by a physical impulse, or an extraneous physical necessity.

MENTAL POWER, or *ability* to do any action, implies not only the existence of the requisite faculty, but every thing else which is essential to the performance of that action, in conjunction with that faculty. Liberty may exist

where mental power is not. This may be illustrated. A man is *at liberty* to read if he choose to read; but he has *no power* to read, before he actually chooses, unless reading be an *involuntary* act. And since the volition to read is requisite to constitute power in this case, every thing essential to that volition is also included in the power of reading. Indeed, a sufficient motive apprehended, a volition to perform some contemplated action, and the faculty of efficiency dependent on that volition, always enter into the true notion of *power to perform a voluntary action*. Again, the mind is so constituted that man has *liberty to will* if he sees cause, or has a motive present to him; but he has no *power to will* without the actual presentation of a competent motive.

It will be obvious to every reader that the Liberty and Power of which the human mind is the subject are always finite. Man may *will* many things, which God has not given him power to perform. He may resolve to act, and not find his faculty of agency in motion.

The way is now prepared to enter into an investigation of the apostacy and its consequences. Adam was a moral agent, and so is every one who has the faculties and liberty requisite for acting in an intelligent, voluntary, conscientious manner, *in relation to a law of conduct*, to which he has been subjected by his Maker. He is accountable so far as he is the subject of liberty. All inanimate beings are subject to the laws which Providence has prescribed for them; and their operations, excepting in case of some supernatural interference, are conformable to those laws. All the conformity of physical operations to physical laws is, to the Divine Mind, *certain and NECESSARY*. Moral agents obey, or disobey, the law imposed for the regulation of their conduct, *according to*

their volitions ; and to the Divine Mind, all their actions are *certain and VOLUNTARY*. The Lord “declareth the end from the beginning, and from ancient times the things that are not yet done,” so that there can be no uncertainty, or imperfect knowledge of futurity, with him. He gave Adam all the faculties, and all that liberty, which were requisite for a moral agent. For a time his state was such, that no delusive objects were present to his senses, no false report sounded in his ears, and his mind was graciously kept from conceiving folly and mischief. His understanding was occupied by the instructions of his divine teacher ; and his feelings were continually exercised about worthy objects. Every thought, every sensation, every emotion, every volition was right, in the Lord’s sight, and he always obeyed the determinations of his will. His activity was all consistent with his own good and his Father’s glory. His state, however, was not immutable ; nor did his nature exalt him above the possibility of being tempted. In one fatal moment he transgressed the commandment of his Sovereign ; and he transgressed as freely as he had before obeyed. The question occurs, How came Adam, in the first instance of disobedience, to exert his finite efficiency, or agency, contrary to the divine law ? I answer ; that he *willed* to eat of the forbidden fruit ; and God still affording him liberty, or supporting in their due relation to each other his faculties of volition and agency, he performed what he willed to perform. *Action* followed *volition* according to the established laws of human mind, which Jehovah did not deem it expedient to suspend. In the full view of all consequences, and from the united influence of all his perfections, God determined in this case not to snap the chain of mental cause and effect, and thus destroy the

moral agent. He might indeed have separated Adam's faculty of agency from that of willing, but had he done it he would have suspended those laws by which he had resolved to govern the empire of mind; and would have degraded the lord of this lower world from the rank at first given him, while the trial intended would not been made.

If then Adam exerted his efficiency against the divine commandment *from choice*, the question arises, "how came he *to choose* to perform an act of disobedience?" We reject the unphilosophical and horrible doctrine of some who wish to be thought Calvinists, that God created in him, or produced by a physical efficiency exerted upon his will, an independent, insulated, unholy volition. We have so learned neither Calvin nor his Divine Master. The will of man, it has been already remarked, never acts, except in consequence of some prior operation of the mind. I may be *conscious*, or may *remember*, or may *conceive* without being able to account for these acts in any other way, than by saying, that God has given me the requisite constitution of mind for doing these things; but if *I will, choose, or determine*, it is to be accounted for, by saying, "it seemed good to me to determine; I perceived something, or remembered, or conceived, or felt something, which proved a sufficient motive for my choice; or *I thought* it would be desirable for me to will the performance of some action." Adam chose to eat of the forbidden fruit because of some motive. Perhaps he *conceived* that it would render him wise; or had such a *perception* of the fruit as was followed by a pleasing *sensation*; or *judged* that he should not die, since Eve did not appear to have suffered the threatened curse; or *imagined* that he had misunderstood the declaration of his Creator; or *desired* to please his part-

ner; or perhaps all these constituted a complex motive for his choice, and therefore he chose to eat, and risque the consequences. At any rate, we know, whatever the temptation was, that it appeared to be good to him, at the time, *to will* what he did will. Some of his thoughts or feelings were such as to prove the occasion of a criminal operation of the will.

Since, however, all the mental operations of our first parents were, for a time, perfectly *right*, how came any of them to be *wrong*. In attempting to give a satisfactory reply, we state, that there were evil angels in existence, who were voluntary, malicious beings, possessing a circumscribed liberty. One of these, called the old Serpent, desired to deceive and destroy man. He was permitted to make an effort, and for this purpose to assume a suitable form. Satan's will to lie was not dissevered in this case from his faculty of doing what he *willed*. Having power and liberty, he stated a false proposition to our first mother, saying, "ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Our mother had never heard a lie before, and possibly did not know that there was any such being as a liar, or the Devil, in existence. She gave credit to the voice of the Tempter, when she should have accounted his speech to be false, because it was contrary to the declaration of her Creator, whom she had no reason to distrust. She sinned in that very moment in which she first began to doubt the veracity of God, and to desire fruit which he had interdicted. To this sin of thought, desire, and choice, she added that of touching and tasting the forbidden fruit. In that very moment, God made her acquainted with *good* lost and

evil acquired ; for it was an immediate punishment to be left under a delusion which induced her to present the fruit to her husband. Hitherto he had never known the wiles of the deceiver, and was as unconscious of the actual temptations of the Devil upon his mind, as we are. But he listened to the proposals of Eve, through whom Satan now spoke, with some desire to partake with her in the illicit acquisition of dreadful knowledge ; and sin being once conceived in his heart began to multiply sinful thoughts, like a race of vipers. The lie being told in his hearing “ye shall not surely die,” he conceived the meaning of the proposition, and finally believed it to be true. Jehovah did not think it proper to cut off the connexion between his external organs of hearing and the mental faculty of perception : neither did he now exert any gracious influence over him, to bring to his remembrance his former convictions of his Maker’s truth. It was the will of God to place Adam in this very *state of probation*. So long as he continued innocent and good, he was a free moral agent under the immediate influence of the Holy Spirit, who regulated, in a way suited to his faculties, all the operations of his mind. His goodness before the apostacy was the result of *his own immediate efficiency*, but of *the Spirit’s ultimate, moral government* ; for there is no being, except God, who is independently holy. While thus under the propitious government of God, *HE WAS NOT put to the proof*. His holiness was a proof of God’s sufficiency to make a creature holy and happy ; but no evidence that even an innocent creature is able to preserve himself in a state of purity and felicity. God determined, for wise reasons, *to prove his creature, man* ; and he put him therefore into a state of trial, which is called a state of *pro-*

bation, because in it he was to be *proved*, and receive either *approbation* or *disapprobation*. The state of probation was constituted by God's ceasing to exert a positive influence on man's mind, so as to prevent all erroneous perceptions, notions, judgments and feelings which might be the motive to a *wrong volition*, and lead to a sinful action ; while at the same time the Devil in Eve's case, and Eve in Adam's case, were permitted to present a false statement to the mind. In this state, which was calculated to try our first father, *was proof made* of the creature man ; and he exhibited how imperfect an innocent creature is, and how dependent upon the gracious government of God ; for "our first parents, **BEING LEFT to the freedom of their own will**, through the temptation of Satan, transgressed the commandment of God, in eating the forbidden fruit, and thereby fell from the estate of innocency wherein they were created." Having made man capable of action, and having given him a finite liberty, the Deity was under no obligation, even to his own Attributes, to exert a positive influence over him, to make him always remember his duty and act aright. It was not inconsistent with the perfections of his nature to leave a creature, possessing a finite and dependent efficiency, in such circumstances as would manifest that even a holy creature must depend on some higher being than himself for his continuance in holiness ; and that all goodness in others is derived from the Godhead. He did leave man to himself, and to the influence of Satan's suggestions ; and he fell. While all the faculties of the mind of Adam were kept under the immediate influence of the Divine Mind, every mental operation was such as pleased God ; because it was intelligent, conscientious, and voluntary conformity to his law. But when

God, to prove man, brought the same faculties into a state of probation, such mental operations were performed as incurred his righteous displeasure. When the positive influence of the Deity was not afforded, then, as in the absence of the Sun, thick darkness pervaded the moral world. If this representation be true, then "God is light, and in him is no darkness at all:" and then, God is no more the author of sin, than the Sun is the efficient cause of the blackness of midnight.

In the moment of rebellion the state of probation was changed for one of *sin and misery*. In this state our first parents continued until by the mercy of God they were brought into a state of salvation by a Redeemer, and thence translated into the state of glory. In the state which was immediately consequent upon the fall, are all the children of Adam born: and in the same, like him, do they continue, until the word and Spirit bring them life, from the dead.

SIN, in the language of the holy Scriptures, comprehends every thing in a moral agent, which is displeasing to God, defective in the estimation of the law, and opposed to the divine nature.

Some are pleased to define sin, in such a manner as to exclude every thing but actual transgressions. Others make it consist wholly in a wrong act of the will. We have no objection to their definition but this, that it is not consonant to the language of the Bible. If they choose to affirm that nothing shall be *called* SIN, but an actual volition which is contrary to the law of God, we affirm, that many things are offensive to God and destructive to the souls of men, which they do not allow to be sin. "The thoughts of the wicked are an abomination to the Lord." Prov. xv. 26. We affirm that sin "is

any transgression of the law," and it is also "any want of conformity unto" the revealed will of Heaven. A moral defect, a neglect of duty, an innate depravity, an injurious *thought*, we denominate sin. Any thing in the nature of a moral agent which separates him from the holy God, any action which is forbidden, any moral impurity, or deficiency, is represented by the same general word. Sin is taken in this extensive sense in the declaration that "by one man sin entered into the world;" for the apostle did not intend to convey merely the truth, that positive crimes have entered into the world by one man; but that through Adam every moral evil had entered; and especially that depravity of man which is the cause of actual transgression. At any rate, we have as good a right to define the meaning of the words which we use as other teachers, and we wish to be understood to assert that by one man entered into the world all the moral evil, and its consequences, which subsist in the family of Adam. David says, "in sin did my mother conceive me;" in which place the word *sin* is applied to a fallen *state*, and not to a moral *action*. *Ps.* li. 5. Solomon says, "the thought of foolishness is sin." *Prov.* xxiv. 9. Not to perform a vow, which is lawful in itself, and not to believe in Jesus Christ, is SIN. *Deut.* xxiii. 21. and *John* xvi. 9. Indeed the neglect of any duty is as much sin, as the violation of any positive precept; and all wickedness, impurity of thought, irregularity of desire, is as much sin as a rebellious operation of *the will*.

That estate of mind too, in which man acts and is treated like a sinner, is called a state of sin. Such a state as this was produced by Adam's conduct in departing from God. After he had sinned, such was *his situation* in relation to God, that it was natural for him to *perceive*

indications of God's anger ; to *conceive* of his Maker as his enemy ; to *judge* that his own case was hopeless ; to *infer* from several considerations that all attempts at future obedience would be useless ; to remember his transgression with selfish regret ; to *reason* against the divine goodness ; to *hate* the Divine Providence which brought him into a state of trial : to *feel some resentment* against his partner ; and to justify himself, while he *chose* to escape from the presence of the Lord. Had he been left in this state, without any exhibition of the gospel ; he would as naturally have hated, dreaded, feared and condemned the Lord, as do the devils, to whom hope never came. The change of character which had taken place was in Adam ; and unless Jehovah had changed too, so as to favour iniquity and have fellowship with transgressors, it was impossible Adam should not have felt opposition to his Maker so long as he conceived himself to be an object of disapprobation and punishment. It would have been natural for all beings possessing his faculties, and existing in the state in which he did, after they should have transgressed, to have thought, felt, willed and acted as he did, and thus to have experienced a change of their mental nature ; so as to become “ by nature, children of wrath.”

From the apostacy of our first parents resulted immediately the most unhappy effects in relation to themselves. The Lord is of purer eyes than to behold iniquity. He will not be contemned, nor mocked, with impunity. When some of the angels sinned, he thrust them from his presence and confined them in chains, under darkness, against the judgment of the great day. God is a holy God, and this is his honour among all celestial beings.

Shall he then in favour of man, suffer his character to be abused, and his government subverted?

“ ————— He scrupled not to eat,
 “ Against his better knowledge ; not deceived,
 “ But fondly overcome with female charm.
 “ Earth trembled from her entrails, as again
 “ In pangs : and Nature gave a second groan ;
 “ Sky lour’d, and muttering thunder some sad drops
 “ Wept at compleating of the mortal sin
 “ Original.”

No sooner had the first pair become sinners, than God began to inflict the punishment which they merited. He withdrew his kind and gracious presence, so that he was no longer in their hearts the God of love. No longer would he hold friendly communion with them, and afford them heavenly knowledge. From the moment of the fall he began to treat them as a Father, angry with his children. He caused their consciences to accuse them, and filled their minds with the painful emotions of fear and shame. Immediately upon eating the forbidden fruit, by which they contemned the first external ordinance of religion, our guilty progenitors died a spiritual death. They were separated from God ; the divine life in them ceased, and they were deprived of the true knowledge, and love of God. They died also in a legal sense, for they were no longer alive to the blessings of perfect obedience. They came under sentence of condemnation, and their well founded hopes of eternal life by the law were all extinguished. Indeed, all possibility of life by the law was now at an end for ever ; and any other way of life was unknown, till God revealed it. As a further testimony of his displeasure,

God caused their bodies to become the abode of diseases and pain : so that they began to die, in the most literal sense. They were made mortal from the moment of transgression ; and the ground, the irrational creatures, and even the material heavens, were cursed on account of rebel man. Now the earth began to produce thorns, briars, and vegetable poisons : the animals, harmless before, began to prey upon one another, and thunders, storms, and tempests occupied the atmosphere. All the disorders of the animal and material world are designed to afflict man, in testimony of Jehovah's displeasure against all sin. But alas ! the effects of the apostacy were not confined to our ancestors and the inferior works of God. One sin ruined the world. We feel its effects ; we groan under its curse : for

The apostacy of Adam has introduced sin into all the generations and individuals of his posterity. *By one man sin entered into the world of mankind ; and death by sin ; and so death passed upon all men, for that all have sinned.* All men might have become sinners, as our first parents did, by a personal fall, and would have done so, had they all been created in a state of innocence, and had they entered on a state of probation, under the same liability to temptation. But they become sinners in a different way, and without ever having personally known a state of innocence and probation. From the moment of the general apostacy, God *concluded** the whole human family in unbelief : or he *shut up* all, as rebels who need to be pardoned ; and who, if saved at all, must be saved by grace. That all men are made sinners through Adam,

• Rom. xi. 32.

need not be proved, since the Holy Spirit testifies in the plainest, and most positive language, that “by one man’s disobedience many were made sinners,” that “by the offence of one, judgment came upon all men to condemnation,” and in another place,* that “in Adam all die;” but it is requisite that the fact should be explained, and the doctrine defended against the objections of unbelievers.

In explanation we allege,

1. That the Creator has established such an order among all his productive creatures, that the offspring resembled the parent. This we find to be a law in the vegetable and animal kingdoms. Poisonous seeds produce poisonous trees and fruits, instead of esculent roots. Men do not gather grapes of thorns, nor figs of thistles. Each kind of grain bears the same, so that you do not expect tares from wheat, nor wheat from tares. In like manner the fishes, birds, and quadrupeds, all that live in the earth, air, or sea, procreate an offspring like their parents; and of Adam after his fall, we read, that he “begat a son in his own likeness.” It was according to the established course of God’s government, and the nature of things, that Adam’s children should be neither saints, nor angels; nor devils, but men in a degraded condition, men who enter at birth into a state of sin and misery. If any one complains of this as unjust, he might with as much propriety blame his Maker, for not causing the lioness to bring forth a lamb. It is notorious that God has established a connexion between all kinds of parents and their posterity; and if any one

* 1 Cor. xv. 22.

is wiser or more just than the great God, let him call his Maker into judgment; and ascertain whose counsel shall stand.

“Who can bring a clean thing out of an unclean? not one.* What is man that he should be clean? and he which is born of a woman, that he should be righteous.† That which is born of the flesh is flesh.”‡ That which proceeds from degraded, depraved human nature, possesses no higher character than that of its original. From the analogy which subsists between God’s works, it might have been expected, that if the first man fell into a state of sin and misery, all his children would have been born in that same fallen condition. Had Adam been produced in heaven, and afterwards sent to this world to reside, on account of sin, it would have been expected that all his children should have been born in this world, and not in the celestial regions. Hence, after he became earthly and sensual, his offspring became earthly and sensual too. The fall of the whole human race, therefore, with their progenitor, was according to the established course of nature. We allege

2. That many of God’s creatures suffer through the misconduct of others. We know this to be a fact, which frequently occurs under the providential government of God. It is not unrighteous in him to suffer such results to take place; for there is no unrighteousness with God. Who does not know, that when the merciless man abuses his beast, the irrational creature of God experiences pain through the rational? This poor beast of burden is under the care of God, who is not insensible to

* Job xiv. 4.

† Job xv. 14.

John iii. 6.

the happiness even of the ravens and young lions; and yet he suffers, for the present, the injurious master to abuse one of Jehovah's sensitive charge.

Under the same all-wise providence, if a wicked man should smite the good, or slander them, they might feel pain, which no man can prove that justice or goodness requires the Lord to prevent. Should an agent squander his employer's estate, or should servants, or representatives prove unfaithful, the injured would suffer through the injurious. Should one, without any negligence or fault on his part, become connected with a partner who should prove worse than Job's wife, he would suffer; and should parents neglect their duty, their children might feel the miserable effects of their misconduct through life. Every body knows that under the government of the Supreme Being, the natural defects, and diseases of parents may be entailed on their posterity. But who for all this dare accuse his God of mal-administration? If it is not unjust in God to have cursed the ground, and to have afflicted the brute creation for man's sake; if it is not unholy in Providence to suffer a man to injure his horse, or a parent his child, or a man his neighbour, who can prove that it is unjust in God to implicate the whole human race in Adam's transgression? We may dispute, but we had better be wise. What would our remonstrances effect? The fact that all men suffer, and all men die, is sufficient to prove that God imputed the sin of Adam to his whole race. He determined that on account of the sin of the progenitor of the human race, he would treat them all like sinners, that he would hold them all liable to punishment, as a suitable indication of his hatred of every sin. The Lord imputes Adam's sin to

all men, just as he imputes Christ's righteousness to all believers. He neither believes nor affirms, that a renewed person actually has rendered that obedience to the Law which Christ rendered ; but he determines to treat the renewed person as if Christ's actions and sufferings had been his own ; endured and performed by himself. In like manner, the Lord neither believes nor affirms, that all of Adam's children performed the action which Adam did, except by him as their representative ; but he determined to treat them all as if they had actually apostatised. He does treat them in this manner ; for they were in him as all the branches of a tree were in the root ; and as all the grain which is ever to spring from a kernel of corn, may be said to be in that kernel. We proceed to allege, as an answer to all objections.

3. That since Adam apostatised, the imputation of his sin is favourable to mankind. The fall of man is a matter of deep lamentation ; for had Adam obeyed during all his state of probation, as the public head of the whole family, all would have been confirmed in knowledge, righteousness and true holiness : and thus would have been saved through the righteousness of the first Adam. Since, however, Adam did not prove the occasion of our being entitled by covenant right to eternal life, the imputation of his sin is so far from being prejudicial, that it is advantageous to us. That all may understand this proposition, let us suppose it were yet to be decided, whether the individuals of our race were to fall or not. It would then remain to be decided, concerning each one, whether a Saviour should be provided for him or not. This being uncertain, every man would need, after transgression, the provision of a Saviour in particular for himself, and a revelation to acquaint him with that pro-

vision. Suppose that children, who were to stand or fall for themselves, had been exposed to such temptations as our first parents experienced, and, in addition, to the pernicious example of fallen Adam and Eve ; is it not certain, that every child of Adam's race would have been more likely to apostatise than his progenitors were ?

Had we come into the world without the imputation of Adam's transgression, we should have been under the covenant of works, and then every man, with more disadvantages than the perfect first man, would have obtained eternal life only by sinless obedience. Had he sinned he would have been for ever excluded from the hope of everlasting bliss, because the new covenant which offers salvation by grace, could not have existed, could not have been proposed upon any other supposition than this, that the whole world was guilty before God, and therefore in need of grace. It is only the imputation of Adam's sin to the whole world which prepares the way for this introduction of the gospel of the new covenant to the whole world. If men existed here, in the same state in which Adam did before the fall, the Lord would say to them, " be perfectly obedient and live." It would be improper that they should hear one word of a Saviour until they had fallen, for should they hear of a Saviour conditionally provided, their state of probation could not be a complete one, since they would know in innocence that sin was not without remedy ; and then would they not have so many motives to perseverance in holiness as Adam, who knew not before the fall, that there was any possibility of pardoning transgression. Since, then, no man, after Adam's offence, could have been certain of heaven by his own perseverance for ever in the performance of duty, I repeat it, that the imputation of Adam's

sin to all men is favourable to them, because it introduced them at once to “a better covenant.” *The old covenant*, the way of salvation by law, made nothing perfect; no, not the first pair: *but the bringing in of a better covenant*, which secures to sinners salvation through Jesus Christ, *did* secure perfection to all who are included in it. The law could not save one, who had the fairest opportunity, and the most reasonable probation; but the gospel will save a great company, which no man can number.—Thanks be unto God, then, that he resolved to treat us as men who might be saved by believing on the all-sufficient Jesus, and not as beings ignorant of any way of eternal life but that of sinless perfection. Instead of requiring us to enter into a state of probation as Adam, the Lord graciously declares, that he will consider the probation of our father as the trial of all men; and will now freely bestow on them righteousness through a Redeemer. He no longer says, *work FOR eternal life*, but *receive it*, in my Son, who has merited it for you.

The Lord’s judgment is according to truth; and he judges that one transgression is such an accursed evil, that it ought to blast all the fair prospects of a race of men, if their natural head and representative is guilty of it. So great and glorious is our God, and so horrible all disobedience to him, that he displays his indignation against one transgression in relation to an external ordinance of worship, by inflicting pain not only on man in general, but upon all the sensitive beings which belong to man’s dominion. Because God gave the brutes for a possession to Adam, he was pleased to make them, with the earth, and air, manifest the divine displeasure against rebellion. Yes, cursed is the very ground, because of sin. Thorns and thistles it must bring forth, until the

restitution of all things. How great then should be our indignation against every thing which is displeasing to our Maker ! What sorrow should we feel that any of our race should have merited the wrath of God ! It is no thanks to us, that one of our sins does not ruin a world ; for had the covenant of works been made with us, as it was with Adam, this would have been the result. No human being can foresee, or imagine, what mischief might spring from one case of iniquity, were not the justice and the grace of God to prevent it from taking its natural course. Well, then, may we repent and humble ourselves before the Lord ; for if he should execute full vengeance on each transgressor, who would not be damned ?

We cannot *repent* for Adam's sin, but we may *hate* it ; and in like manner may hate every object which is offensive to God, and which separates us from the perfect enjoyment of him. Any thing in my body or soul which inclines, or tempts me, to perform actual sin, is latent sin, is innate or acquired depravity of our nature. Any thing in man's state, or condition, which seduces him from God is hateful ; and is a testimony of the divine hatred of iniquity. Job *repented* of his own sinful *actions* ; but of himself, yea, of himself considered as a polluted moral being, he said, " I abhor myself." Our " first father hath sinned ;" wherefore the Lord hath " profaned the princes of the sanctuary ;"* as a manifestation of his displeasure : but in mercy he says, " I, even I, am he that blotteth out thy transgressions for mine own sake." Let us then come before the Lord, saying, " behold, we were shapen in iniquity, and in sin

• Isa. xliii. 27, 28.

did our mothers conceive us. We acknowledge, O Lord, our wickedness, and the iniquity of our fathers ; for we have sinned against thee. Do not abhor us for thy name sake ; do not disgrace the throne of thy glory ; remember, break not thy covenant with us : and thine shall be the glory, for ever.

THE END.









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